DOCUMENT RESUME

ED 261 809 RC 015 352

AUTHOR Wolfe, Paula; And Others
TITLE Crossroads for a Changing World. A Report of the Alaska Bilingual-Multicultural Education Conference (11th, Anchorage, Alaska, February 6-8, 1985).
INSTITUTION Alaska Univ., Anchorage. National Bilingual Materials Development Center.
SPONS AGENCY Alaska State Dept. of Education, Juneau.
PUB DATE 85
NOTE 59p.; For related document, see ED 226 890. Some pictures may not reproduce well.
PUB TYPE Collected Works - Conference Proceedings (021) -- Reports - Descriptive (141)

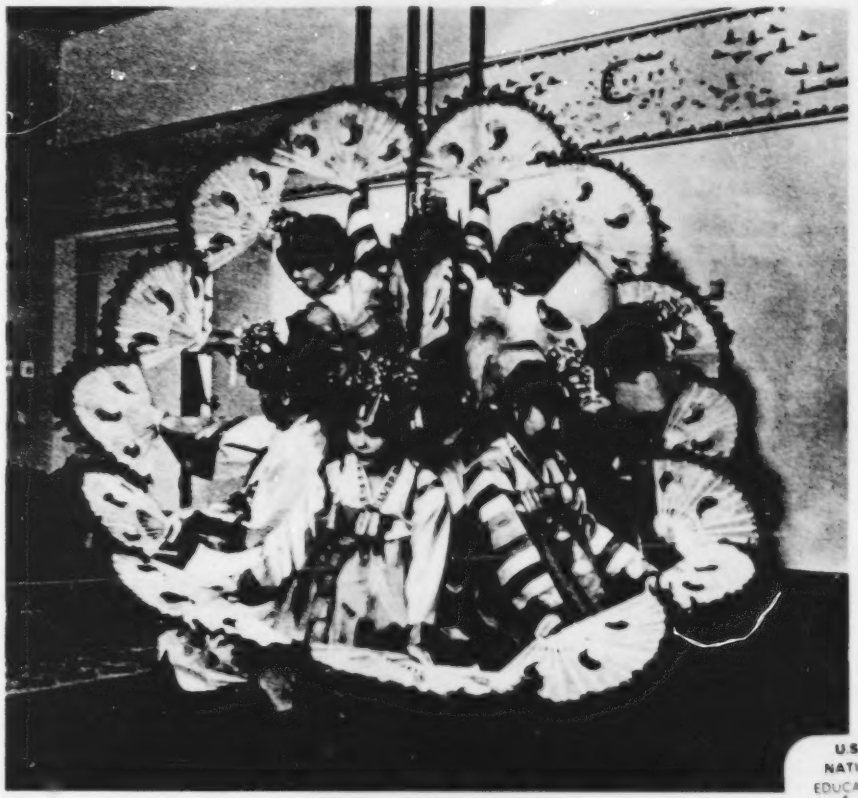
EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *Alaska Natives; American Indian Education; Biculturalism; *Bilingual Education; Cultural Activities; *Cultural Interrelationships; Early Childhood Education; Elementary Secondary Education; Intercultural Programs; *Multicultural Education; Older Adults; Parent Participation; *Program Descriptions; *Rural Education; School Involvement; Student Participation; Teacher Role; Workshops
IDENTIFIERS *Alaska

ABSTRACT

The Eleventh Alaska Bilingual/Multicultural Education Conference, jointly organized by the Alaska State Department of Education, the Alaska State Advisory Council for Bilingual-Bicultural Education, and the Alaska Association for Bilingual Education was a major activity of the Department in providing training and technical assistance to all persons involved in bilingual-bicultural education programs in Alaska. The conference theme, "Crossroads for a Changing World," was selected to emphasize the importance of cross-cultural understanding and language learning among all nations and cultures of the Pacific Rim. Approximately 900 educators, parents, students, and community members participated in over 130 workshops, cultural presentations, general sessions and exhibits. Conference speakers, student panelists, and essayists provided first-hand descriptions of the interrelationship of cultural change and education. Descriptions of workshops, presentations, and general sessions are provided. (LFL)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED261809



U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
✓ This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

Crossroads for a changing world

A report of the Eleventh Alaska Bilingual-Multicultural Education Conference

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Christine Yarrow
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

RC015352

JUL 1985
RECEIVED
EPIC/CRESS

Crossroads for a changing world

A report of the Eleventh Alaska Bilingual-Multicultural Education Conference
February 6-8, 1985
Anchorage, Alaska

Prepared by
Paula Wolfe, Design/Editor
Jerome Holder, Photographer
Logo by Don Tullous

For the
Alaska State
Department of Education
Harold Raynolds, Jr.,
Commissioner
Laurel Tatsuda and
Michael Travis,
Program Managers for
Bilingual-Bicultural Programs
and
Lucille Santos,
Education Associate

Introduction

The Eleventh Alaska Bilingual-Multicultural Education Conference was jointly organized by the Alaska State Department of Education, the Alaska State Advisory Council for Bilingual-Bicultural Education, and the Alaska Association for Bilingual Education. It is a major activity of the Department of Education in providing training and technical assistance to all persons involved in bilingual-bicultural education programs in Alaska.

During the school year 1984-1985, thirty-one of Alaska's fifty-three school districts implemented bilingual-bicultural education programs. These programs were transitional, full or partial maintenance in nature, or they provided for the teaching of English skills and concepts. In all, over 9,500 students from more than one hundred different language backgrounds were served by bilingual-bicultural education programs funded by the State of Alaska.

The conference theme, "Crossroads for a Changing World" was selected to emphasize the importance of cross-cultural understanding and language learning among all nations and cultures of the Pacific Rim. Molly Pederson, chairperson of the State Advisory Council for Bilingual-Bicultural Education and coordinator of Bilingual Education for the North Slope Borough School District, convened the conference. Throughout the three days, approximately nine hundred educators, parents, students, and community members participated in over one-hundred thirty workshops, cultural presentations, general sessions, and exhibits.

The Conference Planning Committee hopes that this report will enable all who attended the Eleventh Alaska Bilingual-Multicultural Conference to reflect upon what was learned, shared, and experienced.

Thank you for your willingness to participate and work towards excellence in education for all of Alaska's youth.

Conference Planning Committee

Aurora Hovland
Anchorage School District

Lincoln Saito
Alaska Association for Bilingual Education

Molly Pederson
Alaska State Advisory Council for Bilingual Education

Laurel Tatsuda
Alaska State Department of Education

Nancy Bachner
Conferences and Institutes

Acknowledgements

The Conference Planning Team wishes to extend its appreciation and thanks to the many people, school districts, organizations, and agencies that have helped to support and sponsor this conference:

Bilingual Program Coordinators;
Bilingual Program staff;
Parents and community members;
Alaska School District Superintendents;
Classroom teachers;
Administrators;
Technical assistance agencies;
Department of Education staff
Community cultural presentation groups;
Exhibitors;
Students;
University staff;
LearnAlaska and UAITS
Alaska State Advisory Council for Bilingual Education;
Alaska Association for Bilingual Education (AKABE)
Workshop presenters;

and the many participants who attend and contribute their expertise and experiences every year.

The Conference logo for the 11th Alaska Bilingual Multicultural Education Conference was designed by Don Tullous.

Statement of Nondiscrimination: It is the policy of the Alaska State Department of Education to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, physical handicaps, or veteran status. This policy is in accordance with the laws enforced by the Department of Health, Education and Welfare and the Department of Labor, including Presidential Executive Order 11246 as amended; Title VI and VII of the 1964 Civil Rights act; Title IX of the Education Amendment of 1972; Title 41, parts 60-1, 60-2, 60-3, and 50-50; Sections 799A and 845 of the Public Health Service Act, where applicable; Section 504 of the Rehabilitation Act; and Alaska Statute 18.80.220. Inquiries regarding application of these and other regulations should be directed to either the Affirmative Action Officer of the State Department of Education or to the Office of Civil Rights, Department of Health, Education, and Welfare, Washington D.C.

Bilingual/Bicultural Education Programs In Alaska 1984-1985

School District	Address	Coordinator
Alaska Gateway	Box 226, Tok, AK 99870	Sharon Sonnenberg
Aleutian Region	640 W. 36th Ave, ANC, AK 99503	Sherry Ruberg
Anchorage	Pouch 6-614, ANC, AK 99502	Tsuguo Arai
Annette Island	Box 7, Metlakatla, AK 99926	Di Gunyah
Bering Strait	Box 225, Unalakleet, AK 99588	Don Evans
Copper River	Box 108, Glennallen, AK 99588	Patrick Ireland
Craig City	Box 71, Craig, AK 99921	Prudence Brown
Dillingham City	Box Pouch 202, Dillingham, AK 99576	Irma O'Brian
Fairbanks N. Star	Box 1250, Fairbanks, AK 99701	Lincoln Saito
Hydaburg City	Box 109, Hydaburg, AK 99922	Tim Harrison
Iditarod Area	Box 105, McGrath, AK 99627	Donna MacAlpine
Juneau Borough	Box 808, Douglas, AK 99824	M. Dolores S. Garcia
Kenai Peninsula	Box 570, Kenai, AK 99611	John Cook, Rick Matiya
Ketchikan Gateway	Pouch Z, Ketchikan, AK 99901	Ron Hamburger
Kodiak Island	Box 886, Kodiak, AK 99615	James Nagan
Kuspuk	Box 108, Aniak, AK 99557	Robert Clift
Lake & Peninsula	Box 498, King Salmon, AK 99613	Jean Burns-Kateley
Lower Kuskokwim	Box 305, Bethel, AK 99559	Phyllis Murray
Lower Yukon	Box 200, Mt. Village, AK 99622	Xavier Keyes
Mat-Su Borough	Box AB, Palmer, AK 99760	Don Petrie, Mary Jane Martin
Nenana City	Box 10, Nenana, AK 99760	Ken Satre
Nome City	Box 131, Nome, AK 99762	Nancy Schave
North Slope Borough	Box 169, Barrow, AK 99723	Molly Pederson
Northwest Arctic	Box 51, Kotzebue, AK 99752	Marty Laster
Pribilof Islands	St. Paul Island, AK 99660	Edna Kaufmann
St. Mary's	Box 71, St. Mary's, AK 99658	Peter Andrews
Sitka Borough	Box 179, Sitka, AK 99835	Ernie Casulucan, Terry Coon
Southwest Region	Box 196, Dillingham, AK 99576	Esther Ilutsik
Tanana City	Box 89, Tanana, AK 99777	Ken Lease
Unalaska	Pouch 260, Unalaska, AK 99685	Ray Hudson
Yukon Flats	Box 359, Ft. Yukon, AK 99740	Eleanor Laughlin
Yukon—Koyukuk	Box 367, Nenana, AK 99760	Terry Rovig

Alaska State Advisory Council for Bilingual-Bicultural Education

James Berlin, Sr.
Lower Kuskokwim School District
P.O. Box 305
Bethel, Alaska 99559
Phone: 543-3611 (w)
543-3716 (h)

Martha Demientieff
P.O. Box 65
Holy Cross, Alaska 99602
Phone: 476-7171

Barbara Fawcett
P.O. Box 44
Metlakatla, Alaska 99926
Phone: 886-6363 (w)
886-7444 (h)

Eleanor Gutierrez
1104 26th St., Apt. 1
Fairbanks, Alaska 99701
Phone: 452-1584 (w)
452-6294 (h)

Mike Hirai
Sitka Borough Schools
P.O. Box 179
Sitka, Alaska 99835
Phone: 747-8672 (w)
747-307 (h)

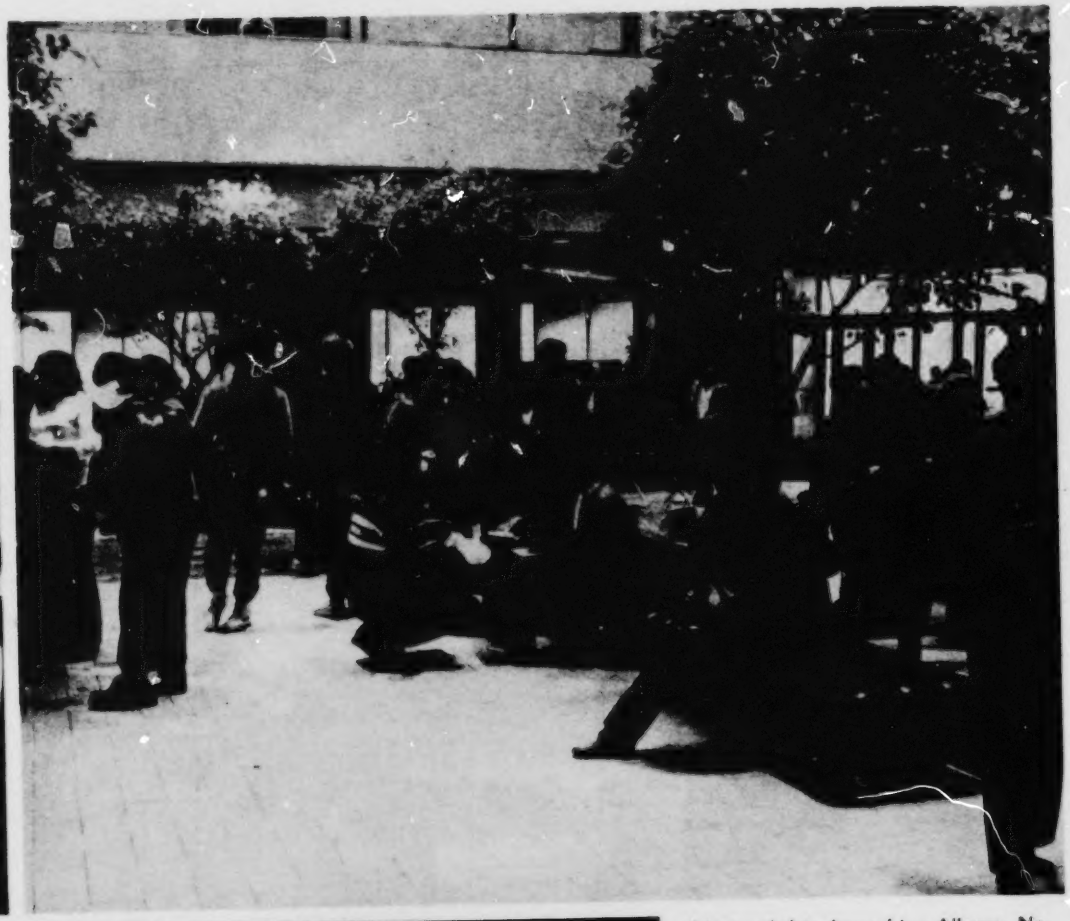
Aurora Hovland
1890 Parkway Drive
Anchorage, Alaska 99504
Phone: 333-9217

Toni Jones
Office of the Chancellor
University of Alaska
3605 Arctic Boulevard
Anchorage, Alaska 99503
Phone: 688-3394

Enid Lincoln
White Mountain, Alaska 99784
Phone: 638-3701

Molly Pederson
Northslope Borough
P.O. Box 169
Barrow, Alaska 99723
Phone: 852-5311 (w)
852-3798 (h)

John Pingayak
Kashunamiut School
Chevak, Alaska 99563
Phone: 858-7713



Above right: *Anna Lisa Allegro. National Clearing House for Bilingual/Bicultural Education.* ***Above:*** *Conference participants convene informally in the Sheraton Lobby.* ***Right:*** *Preconference presenters meeting.*

Preconference events

BEST COPY AVAILABLE

Monday, February 4

PRECONFERENCE EVENTS

1 **Alaska State Advisory Council for Bilingual-Bicultural Education third quarterly meeting.**

Tuesday, February 5

PRECONFERENCE EVENTS

2 **Title VII Project Directors Meeting**

3 **Methods in Teaching Reading and Math**

A nationally validated program of continuous diagnosis in pinpoint teaching in the basic skills of reading and math. By this method children consistently have been able to double their rate of growth in both math and reading. Widely used for bilingual education.

4 **Alaska State Advisory Council for Bilingual-Bicultural Education third quarterly meeting.**

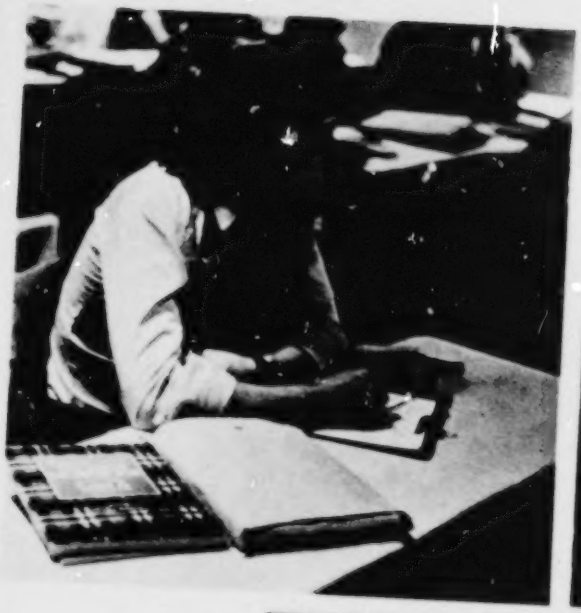
5 **Smithsonian Exhibit-Eskimo Artifacts from 1880, Small INUA Collection**

6 **Registration & Exhibits**

7 **Preconference Presenters Meeting**

Top: *Preconference presenters meeting.*
Above: *The same meeting.*

BEST COPY AVAILABLE



Far right: *At the workshops.* ***Right:*** *Student registration.* ***Below:*** *Students discuss their plans for the next few days.*

Student Strand

BEST COPY AVAILABLE

Student Strand Agenda

Wednesday, February 6

Conference Orientation for High School Students
Mike Travis, Martha Demientieff

General Session
Dr. Bob H. Suzuki, Keynote Speaker

Learn from the Elders
Martha Demientieff, Lily Teske

Cultural Celebration
Northway Dancers,
Ethnic Society of Polynesia
Dillingham Native Dancers

Thursday, February 7

General Session—Student Panel
Terry Don, Mekoyuk
Jerry Fleury, Glennallen
Hae Chung Lee, Anchorage
Tammy Mills, Noatak
Sophie Ann Moxie, New Stuyahok

Cultural Presentation
Northway Dancers

Cupik Culture and Dance
Students from Chevak High School

Conference Luncheon
Rev. Michael Oleksa, Speaker
Student Essay Awards
Korean Folk Dance Club

ANCSA and 1991
Janie Leask and Student Panel

Cultural Programs in an Urban Setting:
CINA Education Activities
Audrey Armstrong, Gloria Pushruk
Ralph Amouak

Cultural Presentation
Nenana Dancers
La Tuna Singers
Tungig—Chevak Cupik Dance Theatre

Friday, February 8

Visitations to
Anchorage Community College
Alaska Pacific University
Visitation with Calista Corporation

Student Program at Anchorage Historical and Fine Arts Museum
Patricia Wolfe, Education Curator

Lunch On-Your-Own with Student Hosts
Various Anchorage Ethnic Restaurants

Storytelling: History of Athabascan Life
Paul George

Student Wrap-up and Evaluation

Conference Banquet
Commissioner Harold Raynolds, Jr. Speaker
Cultural Celebration:
Anchorage School District Staff
Nenana Dancers
Gloria Y Los Sin Nombres

Student Lounge
Open daily: 8:00 a.m. — 6:00 p.m.

Above: *More student registration.*

BEST COPY AVAILABLE

Above: *Fun at the conference.*
Right: *Most questions can be answered in the conference brochure.*
Below: *Molly Pederson, Chairperson, Alaska State Advisory Council for Bilingual/Bicultural Education opens the conference at the first General Session.*

Wednesday, February 6

BEST COPY AVAILABLE

Wednesday, February 6

8 **AKABE Continental Breakfast**

9 **Registration & Exhibits**

10 **High School Students Orientation**
Mike Travis

11 **GENERAL SESSION I**

Conference Convener
Molly Pederson,
Alaska State Advisory Council for Bilingual-Bicultural Education

Tungig-Chevak Cupik Dance Theatre

Welcome and Greetings
James Kelly, Special Staff Assistant to the Governor

Tony Knowles, Mayor
Municipality of Anchorage

"Multicultural Education in the Context of Global Change: the Growing Importance of the Pacific Basin"
Dr. Bob H. Suzuki, Dean Graduate Studies and Research, California State University, Los Angeles

Conference Announcements
Laurel Tatsuda, Program Manager
Bilingual-Bicultural Education, Alaska Department of Education

Tungig-Chevak Cupik Dance Theatre

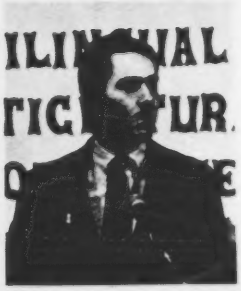
12 **UAF Credit Course Meeting**

Above: *The Tungig-Chevak Cupik Dancers perform.* ***Right:*** *Laurel Tatsuda, Program Manager for Bilingual/Bicultural Education shows the audience the AKABE T-shirt done for the conference.*

BEST COPY AVAILABLE

Below right: *Tony Knowles, Mayor of the Municipality of Anchorage.* ***Below:*** *The opening General Session.* ***Right:*** *From right to left. Eleanor Gutierrez from Fairbanks and Aurora Hovland from Anchorage. Both members of the Alaska State Advisory Council for Bilingual/Bicultural Education.* ***Above right:*** *James Kelly, Special Staff Assistant to the Governor.*

General Session 1



BEST COPY AVAILABLE

General Session I

Conference convener Molly Pederson, Chairperson of the Alaska State Advisory Council for Bilingual/Bicultural Education, welcomed the participants. Molly, who is an Inupiaq and director of the Bilingual Education program for the North Slope Borough School District, spoke in her native language to emphasize the conference theme "Crossroads for a Changing World."

She urged educators who will have a big part in molding the future through their students to "Do it with love. Do it with care, and remember the way we were taught when growing up by our parents and grandparents."

Molly then introduced the people at the head table. Among these were Dr. Bob Suzuki, the keynote speaker, and James Kelly, Special Staff Assistant to the Governor. The Department of Education staff members present were Laurel Tatsuda, Program Manager Bilingual Education; Mike Travis, Program Manager for Bilingual Education; Bill Mulnix, Administrator of the Office for Special Services; Paul Goodwin, Special Assistant to the Commissioner of Education for Native and Rural Education; and Dick Luther, Director of the Division of Educational Program Support. Dolores Garcia, President of AKABE, the Alaska Association for Bilingual Education, and Coordinator for bilingual-bicultural education in Juneau School District was also introduced.

The members of the state Advisory Council introduced themselves in both English and their native languages. They were Enid Lincoln, Martha Demientieff, Mike Hirai, Eleanor Guiterrez, Aurora Hovland, and John Pingayak. John announced the Tungig-Chevak dancers who performed. James Kelly gave the first address. Excerpts from his speech are included below.

James Kelly

It's an honor to be here representing Governor Sheffield today. Just yesterday Governor Sheffield signed a sister state agreement with a province of China that is sure to bring to Alaska an infusion of Asian learning, language and culture. We're on the verge of what a lot of writers have called the Pacific century. Alaska will play an important role in that Pacific Century. But we're lacking some tools to do the job. Language is one of them and it's a subtle and ever changing mode of communication. Over the past twenty years the United States has become a more multilingual nation. Under the voting rights Act of 1975, bilingual ballots must be available on election day in twenty states with large minority populations.

It is imperative that we learn the language and the culture of the nations of the Pacific Rim which we expect to do business in the future. This state's government has a keen interest in seeing that Alaska businesses do get into the marketplace. To get them there we have got to build a bridge of cooperation across the Pacific.

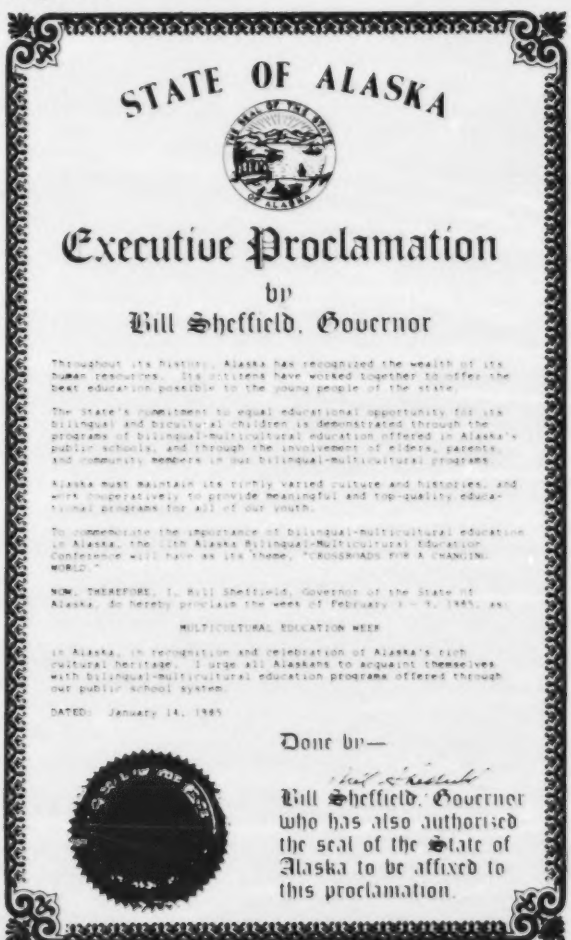
We recognize that education from grade schools to the Universities must play a central role in long term trade plans. Governor Sheffield recently had legislation submitted to the 14th Legislature to establish a Pacific Rim fellowship. It's purpose will be to provide fellowship for Alaskans to study in Pacific Rim countries and citizens of Pacific Rim countries to study in Alaska. The fellowship is established to create understanding between the people of Alaska and people of the Pacific Rim countries.

Mr. Kelly then read the Governor's proclamation to officially open the conference.

Tony Knowles

Anchorage prides itself on being the crossroads of the world and a service center for all of Alaska. So let me welcome you to Anchorage.

In Anchorage and in every school in Alaska bilingual/multicultural education is one of the basics. We don't want to abandon any of the basics. All of our students must be given the opportunity to preserve their culture, their sense of self as they learn to function successfully in today's world. We have to keep this in mind as we make the choices made necessary by the reduced federal and state funding available to local governments. As the funds become more of an issue it is even more important that you at this conference maintain this conference and its emphasis. It will be more important than ever that you stay together, if the issues related to bilingual and multicultural education are to have the strong advocacy that has gotten us this far. You have my committment and you have a sense of purpose and history. Countless students in Alaska are better off because of your efforts.



STATE OF ALASKA

Executive Proclamation

by

Bill Sheffield, Governor

Throughout its history, Alaska has recognized the wealth of its human resources. Its citizens have worked together to offer the best education possible to the young people of the state.

The state's commitment to equal educational opportunity for its bilingual and bicultural children is demonstrated through the programs of bilingual-multicultural education offered in Alaska's public schools, and through the involvement of elders, parents, and community members in our bilingual-multicultural programs.

Alaska must maintain its richly varied culture and histories, and work cooperatively to provide meaningful and top-quality educational programs for all of our youth.

To commemorate the importance of bilingual-multicultural education in Alaska, the 11th Alaska Bilingual-Multicultural Education Conference will have as its theme, "CROSSROADS FOR A CHANGING WORLD."

NOW, THEREFORE, I, Bill Sheffield, Governor of the State of Alaska, do hereby proclaim the week of February 3 - 9, 1985, as:

MULTICULTURAL EDUCATION WEEK

in Alaska, in recognition and celebration of Alaska's rich cultural heritage. I urge all Alaskans to acquaint themselves with bilingual-multicultural education programs offered through our public school system.

DATED: January 14, 1985

Done by—

Bill Sheffield, Governor who has also authorized the seal of the State of Alaska to be affixed to this proclamation.

BEST COPY AVAILABLE

Above right: *Dr. Bob Suzuki, Dean of Graduate Studies and Research at California State University and the keynote speaker.*
Above: *General Session.*

Multicultural Education in the context of global change: the growing importance of the Pacific Basin.

Dr. Bob Suzuki

Dean of Graduate Studies and Research at California State University in Los Angeles. A professor of education in the Department of Educational Foundations. Frequently served as a consultant to the United States Department of Education, the National Institute of Education and the National Education Association. First recipient of the Human Rights Award for Leadership in Asian and Pacific Island Affairs which was presented to him by the National Education Association at the 114th Annual Convention in 1976.

I'm delighted to be here this morning and honored to be invited as your keynote speaker for this very important conference. I think it is a fascinating gathering of people. It's perhaps ironic that many of the Native Alaskans, who probably have more of a claim to be called American than most other Americans, are often mistaken as foreigners in their own land. I think this confusion is due to the multiethnic nature of our society and to the fact that this ethnic diversity has been suppressed until very recently. If you go back in history to the early 1900s up through the 1930s there was a very deliberate attempt called the Americanization Movement through the schools and various other organizations to suppress any strong ethnic identity on the part of various groups. This distaste for ethnicity by Americans and the impact it has had on my own life is one of the reasons I became interested as an educator in the field of multicultural education which brings me to the topic of my presentation this morning "Multicultural Education in the Context of Global Change: the Growing Importance of the Pacific Basin."

I'd like to break the talk down into four basic areas. First, I'd like to talk about the question, "What is Multicultural Education?" I feel the field is currently rather ill defined and it may have negative ramifications. Secondly, I will talk about the relevance of multicultural education to global change, which is one of the themes of this conference. Thirdly, I will talk about the growing importance in particular of the Pacific Basin, and how it can impact Alaska. And finally, I'd like to talk about the implication of all these changes for the field of education.

What is Multicultural Education?

I think there's a lot of confusion about exactly what is this thing called multicultural education. Because of this confusion just about anything passes off in the name of multicultural education. There is a tendency by educators to focus on some of the more superficial aspects of multicultural education for example, by promoting ethnicity through celebration of ethnic holidays, focus on ethnic foods and costumes. There is also a tendency in the field to promote cultural diversity by talking about ethnic heroes and role models and by simply including some ethnic history in the curriculum. I have several problems with many of the current definitions of multicultural education that lead to this kind of emphasis.

BEST COPY AVAILABLE

One problem I have is that these definitions tend to give undue attention only to the culture and language of various ethnic groups. As if somehow many of the problems we face in society will disappear if only we were able to bring the culture and language of the various ethnic groups into parity with the dominant culture and language. What is often overlooked are some of the realities such as racial discrimination, sex discrimination, and poverty. These are persistent problems and simply dealing with culture and language is not going to eliminate them. They are due to many factors, including the social structure of the society in which we live.

Another problem I have with many current definitions is that they tend to promote cultural pluralism without looking at the two-sided nature of cultural pluralism. There are both positive and negative aspects to cultural pluralism. Critics of multicultural education have said that it can lead to unbridled ethnicity and intensify conflicts between ethnic groups rather than depolarizing such conflicts. Let me give you an example that was cited by a black Harvard sociologist. Suppose you have an ethnic group in a society that believed in human sacrifice as one of its religious practices. Under a government policy of cultural pluralism would you allow that group to engage in such a practice in the name of cultural pluralism? Well I think the answer to that question would clearly be no.

Now a more realistic and controversial example is the issue of abortion. Is that murder or isn't it. That question can only ultimately be resolved through some sort of theory of justice that will weigh the rights of individual groups and individuals themselves against the broader interest of the society as a whole.

I think that the two-sided nature of cultural pluralism is due to the conflict between universal values on the one hand and particularistic values on the other, such values as equality, freedom and democracy. We have to weigh those values against the values of cultural pluralism, against the values of cultural diversity.

Therefore multicultural education must be conceived more broadly. It must go beyond culture and ethnicity and deal with such social realities as racial discrimination, sex discrimination and poverty. These were some of the social problems that led to the development of multicultural education in the first place under the leadership of various ethnic groups. Students must be helped to understand the basic causes of these problems as well as to have pride in their own cultural backgrounds and to have pride in their ethnicity. Multicultural education should also be thought of as a process. It should develop critical thinking and analysis skills. It should promote dialogical inquiry in the classroom as part of the practice of living in a democratic society. And finally it should help students conceptualize and aspire toward a vision of a better society.

If we're not achieving these goals in the schools and are still promoting multicultural education, I think we may be doing more harm than good.

Bilingual/bicultural education is concerned with bridging the gap between the home language and culture of limited and non-English speaking students and the language and culture of the majority group. The problem I find with some of these programs is that they are often exclusively preoccupied with language and culture to the exclusion of these other important related issues. Another problem is that they may go too far in promoting ethnic consciousness and pride. They may be inadvertently developing ethnically chauvinistic attitudes that increase polarization and conflict between ethnic groups.

Relevance of multicultural education to global change

It's clear that this nation and the world are going to face several major crises of unprecedented dimensions in the next two or three decades. Certainly within the lifetime of students in the schools today.

One of these is the possibility within the next two or three decades that we will deplete some of our critical natural resources. It is predicted that all of the known oil reserves in the world will probably be depleted within the next 100 years. We are also depleting many other materials, some for which there are no known substitutes such as mercury. We are also depleting our gold and silver and copper reserves as well as many other critical materials.

John Pingayak, member of the Alaska State Advisory Council for Bilingual/Bicultural Education and mayor of Chevak. Organizer for the Cupik dancers.

BEST COPY AVAILABLE

Another major problem that we face is the increasing environmental pollution. Scientists have detected traces of DDT and lead even in the Antarctic and Arctic. One scientist predicted that if we continue to inject carbon dioxide into the atmosphere at the same rate over the next hundred years the average temperature of the earth may increase three to four degrees which may be enough to raise the level of the oceans by something like 20 feet.

The third major problem is the increasing food shortages that are being experienced in various parts of the world particularly in many of the third world countries. All of you are aware of the massive starvation that is occurring in Ethiopia even now. That situation is expected to grow even worse in subsequent years.

Another major problem is the worldwide population explosion. This is like a ticking time bomb world wide. Our world population currently is doubling about once every thirty-five years. If the world's population continues to increase at its current rate for the next thousand years, the space available to people will be reduced to about one square yard per inhabitant on the face of this earth including the surface of the ocean.

Another major problem that the world is facing is the economic instabilities we are experiencing worldwide. You are familiar with the enormous debts that many of the third world nations are accumulating. If these debts are defaulted it will not only affect those countries that have the debts but also many of the developed countries of the world including the United States. These economic instabilities are expected to continue for a number of years and may reach a crisis again for many of us who are living now.

And finally we have the real danger of nuclear holocaust. As the arms race continues to escalate between the Soviet Union and the United States this possibility becomes ever more possible.

These are some of the major crises we are facing, that the students in school today are facing over the next two to three to four decades. Many of these global problems are overwhelming to most people. Most of us quite understandably tend to avoid even thinking about the possibility that these crises may come true. It's my opinion that educators of all people cannot avoid addressing these problems. If the students they teach are to have any chance of solving these problems when they become adults, then I think teachers actually have a moral responsibility to deal with these problems in the classroom.

But what is the relevance of multicultural education to these global issues. It's my contention that many of the domestic concerns of multicultural education may be seen as a microcosm of these global issues. I think that it's easier for us to deal with local problems, they're more comprehendable and yet many of the local problems ultimately become global problems. For example, environmental pollution is a local problem but ultimately it becomes global.

I also think that as the economic gap between the have and have-not nations grows the third world countries have become increasingly concerned with inequality and the racism that is manifested on a global scale. It is not coincidental that the have nations are largely white and the have-not nations, containing about 74 percent of the world's population are largely nonwhite. What you are seeing worldwide is more and more of these nations uniting collectively to demand the establishment of what they call a new international economic order. Some manifestation of this is the OPEC cartel, the coffee cartel in South America and various other efforts on the part of the third world nations to gain a better competitive position with respect to the more developed nations of the world. These efforts are understandable when you consider the United States, with only 6 percent of the world's population, is estimated to consume something between 30 to 40 percent of the world's resources. I think there are striking parallels between the position of these third world nations and that of various minority groups within the United States. We can no longer consider domestic problems in isolation from the rest of the world. This was brought home painfully to many Americans as a result of the Vietnam War in the late 60s and 70s and more recently by the Iranian crisis.

I think the dislocation we are experiencing in the U.S. economy is related to changes in the international economic system. The immigration that the United States is currently experiencing in various parts of the country is also related to events in other countries.

My contention is that if you're talking about developing international understanding through education then it can be taught more effectively through a multicultural educational approach. Before you begin to study the plight of poor people in third world nations you gain an advantage by studying minority groups in your own society first. When you're dealing with cultures and other nations it's quite easy to take an impersonal detached view. Many of you are familiar with the so-called expert in international relations who has this tremendous range of cognitive factual knowledge about another culture but who at the same time exhibits almost a distant veiled contempt for the people of those cultures. It's much harder to be impersonal when you're dealing with groups within your own society and the conflicts and problems those groups encounter. Multicultural education can in fact be the first step in promoting international understanding and developing the sensitivities that are necessary to begin to interact with other cultures and nations.

None of us can escape the impact of these global changes I've described, particularly those of us who live on the rim of the Pacific Basin.

Growing importance of the Pacific Basin

Throughout most of its history this country has conducted the bulk of its international trade with the countries of Europe. This explains why American culture is so European oriented. When you have trade from a nation, culture inevitably flows with it. However since the 1950s there has been an increasing shift in this trade to the Third World nations, particularly to nations in the Pacific Basin. For example in 1980 the United States conducted more than $100 billion in trade with Pacific Basin countries particularly the Asian countries. This trade greatly exceeded the trade with the European countries. Over the next decade or two it is expected to total two to three billion dollars, and to be several times greater than the trade with the European countries. This shift in international trade patterns is having an enormous impact on the western United States including Alaska. As a result of this influx of capital to the western United States, some economists have predicted that the financial center of the United States, which has always been on the Eastern seaboard particularly New York City, will eventually shift to the West Coast. The entire western United States is expected to undergo a profound transformation due to this huge influx of capital.

Since cultural transformation inevitably follows capital transformation we can expect that the Pacific Basin cultures will increasingly influence and transform American culture. We can also expect major economic, political and educational transformations in our societies. To cope with these changes we must develop a broader vision of the purposes of education and be more creative in our approaches to education.

There's no question that Alaska will be heavily impacted by these changes. I understand that Governor Sheffield has recognized this fact and has established an interagency committee to help educate Alaskans on the state's role among the nations of the Pacific Basin. Alaska's economy will become increasingly dependent on international trade with countries of the Pacific Basin. The economy of Alaska is already being impacted in such areas as fishing, tourism, mining, and the oil industry. These changes will also have cultural, social, and political impacts on the state. The young people of Alaska and the rest of the country must be prepared to cope with these changes and I think educators should play a major role in helping them develop the necessary skills, knowledge and attitudes to arrive at sound solutions to the problems that will arise as a result.

Implications on Education

These changes present enormous challenges to educators. These crises will occur within our lifetime and within the lifetime of the students in the schools now. There's little question that our society will undergo major changes over the next several decades as a result. The question is not whether these changes are going to occur but whether these changes are going to be for the better or the worse. If students are to be prepared to meet these challenges we may have to radically change the way in which we are educating them and take a broader longer view of the purposes of education.

Above: *The AKABE display does a brisk business in T-shirts.*

BEST COPY AVAILABLE

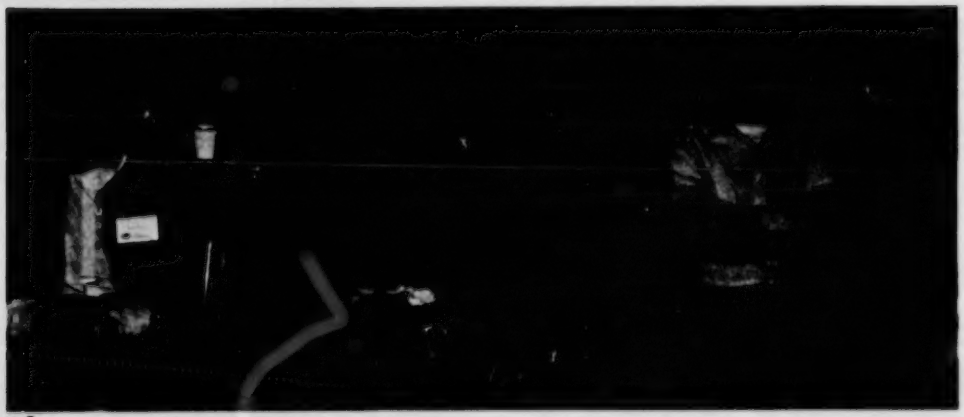
First we must teach them to think critically so they can analyze and understand what's wrong with our society and the world and how it might be improved. Students must therefore be exposed to such problems as poverty, racism, sexism and alienation in society in general. And given the necessary knowledge, understanding and skills to enable them to find solutions to these problems. I think the development of critical thinking skills should be one of the goals of multicultural education. Students must be helped to conceptualize and aspire toward a better vision of better world. And to develop a better commitment to move the society toward greater equality and freedom and toward the erradication of poverty and dehumanizing dependency.

These are very ambitious, very idealistic goals. I'm not suggesting that the schools alone can achieve these goals but the schools can certainly play a very major and significant role in this process. We need to rethink how we approach and conceive programs in bilingual and multicultural education. Programs in both areas must help students develop basic survival skills to help them meet these enormous challenges. Certainly basic competency in English is one of the skills and to the extent that it develops this competency bilingual education is certainly needed and necessary. Similarly competency in cross cultural communications is another of these basic survival skills and to the extent that multicultural education develops these skills it is certainly needed. However a program should prepare a student beyond these basic skills and help them acquire the knowledge, understanding and skills that I've alluded to. Unfortunately many programs do not do this and need to be reconceived in broader, more relevant terms. What is needed is a more comprehensive and sophisticated conceptual framework within which these programs may be developed. I hope my remarks have given you some idea of the ways in which these programs might be reconceptualized if we are to prepare students for the formidable problems they are to face the decades ahead.

In conclusion, let me say that I hope the educational approach I've proposed does not sound overly idealistic to you. Given the global changes I've described I believe the need for such an approach is very real if we have any hope of surviving the pending crises and maintaining a decent world in which to live. And if educators provide the necessary vision, idealism, and leadership I believe this approach could bring about a major positive transformation in the nature of education in the years ahead. This presents a tremendous challenge to educators which will obviously not be easy to meet in these very difficult times. I really believe that the schools are among the few institutions in our society in which idealism and the vision of a better society can still be promoted. In fact this is why I think teaching as a profession is one of the nobler more significant and more spiritually rewarding professions you can be engaged in. Consequently, I think the schools have a crucially important role, particularly over the next several decades, as we face problems and crises of unprecedented dimensions.

To be an educator in these days of budget cutbacks and growing attacks on the schools you have to be an optimist, to be an advocate for bilingual and multicultural education you have to be an incurable optimist. I hope a lot of you here at this conference are of that incurable variety.

BEST COPY AVAILABLE



Below: *The presenters preconference meeting.* ***Left:*** *Marge Hermans, Alaska Department of Education.*

Wednesday

Workshop Sessions
1:30 p.m.-3:00 p.m.

13 It Won't Fit in a Box, But . . .
How to use a preschool "Cultural Kit" as a focus for experiencing traditional culture and community.
Bonny Headley, Joan Almond

14 ESL DYAD Activities for Tutorial and Classroom Instruction
Participants explored a variety of activities designed for pairwork which can be adapted for small or large groups. Activities are effective with both elementary and secondary students at different levels of oral language ability.
Ellen Jones, Clifford Walker

15 Writing Experiences for the Reluctant Student
Lesson plans, ideas and techniques that one can apply in the classroom starting tomorrow. Materials and information to help students increase their success in language and writing experiences. Based in part on the philosophy and techniques of the Alaska State Writing Project.
Bobbie Bitters

16 Everything You Wanted to Know About Affirmative Action, But Were Afraid to Ask!!!
Cancelled

17 How Successful Indian Educators Continue To Do It
The Research and Development Program for Indian Education at Northwest Regional Educational Laboratory has identified specific practices in monograph form which have demonstrated a positive link to student achievement. These practices are currently being tested by five schools which service Indian communities in the Northwest. Field test results to date were shared as well as projections for the final year of field testing.
Joseph Coburn

18 Developing Learning Kits Using Local Resources
Participants examined the steps in developing a learning kit. Practical applications were demonstrated. Identification of local cultural and historical themes and resources were discussed.
Betty Bradlyn, Tom Manning, Irma O'Brien, Robin Reynolds

19 Teaching Basic Skills in Reading & Math
(Part 2 of 5 continuous presentations. Participants were requested to attend all 5 presentations.)
Fay Harbison

20 Let's Get to Know Each Other Better
Learning the history, purpose and operations of the Council. Members told of themselves and their programs in their particular district.
Enid Lincoln, Eleanor Gutierrez
Alaska State Advisory Council for Bilingual-Bicultural Education

21 In Search of Excellence: Applications of Successful Business Principles to Bilingual Education
Principles of excellence resulting from Peters and Waterman's three-year study of 62 of America's best-run companies provided some useful insights for achieving excellence in Bilingual Education.
Tsuguo Arai

22 Learn from the Elders
This was an opportunity for conference participants to talk with and learn from Elders from various parts of the state.
Martha Demientieff, Lily Teske

23 Puppetry for Your Program—How to Make It Happen
Mush Puppet Theatre performed several short, relevant shows and then described and explained how puppetry can become a community tool.
Mary Matthews, Director
Mush Puppet Theatre

***Top:** All ages attend the various workshops. **Above:** It is a time to enjoy.*

BEST COPY AVAILABLE

Wednesday

Workshop Sessions
3:15 p.m. - 4:45 p.m.

24 Two Classroom Revolutions Converge: The 'Natural Approach' to ESL and the Process Model for Composition
The communicative syllabus originated by Stephen Krashen—with its emphasis on language in context, its distinction between acquisition and learning, and its formula of "comprehensible input + 1"—has startling congruities with the process model of composition, pioneered by the Bay Area Writing Project.
Leroy Perkins

25 Fundamentals of Athabaskan Languages
A comparison was made of English and Athabaskan languages. The discussion was not about any one Athabaskan language nor about any one grammatical concept but rather concerned general features of Athabaskan languages. Participants did NOT learn complex grammatical terms but rather learned about Athabascan through physical demonstrations such as computer graphics and animation.
Eliza Jones, Chad Thompson

26 Shadows of Old Legends—Using Shadow Puppets to Retell Cultural Legends with Children
Participated in the production of a Tlingit Raven legend and made a shadow puppet for a story of their own.
Julie Folta, Jan Neimeyer

27 Everything You Wanted to Know About Affirmative Action But Were Afraid to Ask!!!
Cancelled

28 Developing Listening and Speaking Skills
Skill development in a second language progresses from a highly mechanical level to a fully communicative level. At every stage in learning/teaching, emphasis should be placed on moving to the communicative level as quickly as possible. Activities were presented which spanned the mechanical to communicative gap, which integrated a number of skills, and which made use of authentic language.
Marianne Inman

29 Developing Learning Kits Using Local Resources
(Part 2 of 2 continuous presentations.)
Betty Bradlyn, Tom Manning, Irma O'Brien, Robin Reynolds

30 Teaching Basic Skills in Reading & Math
(Part 3 of 5 continuous presentations.)
Fay Harbison

31 Integrating Microcomputers into Your Bilingual Program
The presentation described the exemplary Project APEL Bilingual Microcomputer Program at YKSD. Examples of bilingual microcomputer materials developed for Project APEL were demonstrated. The process of materials development and integration were described.
Niki McCurry

32 Bilingual Education in Alaska's Past
A survey of the accomplishments of Aleut teachers, priests, navigators and explorers, 1816-1870.
Rev. Michael Oleksa

33 Learn From the Elders
(Part 2 of 2 continuous presentations.)
Martha Demientieff, Lily Teske

Wednesday

34 Don't Dam the River, Build a Bridge: Roads to Cross-Cultural Communication
This workshop used role play, discussion, and video tape to do the following: 1) understand what culture is, the different ways of viewing culture; 2) identify ways in which conflict occurs and how to deal with it effectively; 3) develop ways of incorporating culture into the content areas. Participants reviewed culture capsules and methods for developing culture capsules were explained.
Frances Portillo

35 AKABE General Membership Meeting & Officer Elections
M. Dolores S. Garcia, Presiding

36 CULTURAL Celebration I
Host
Mike Hirai, Member Alaska State Advisory Council for Bilingual-Bicultural Education

Northway Dancers

Ethnic Society of Polynesia

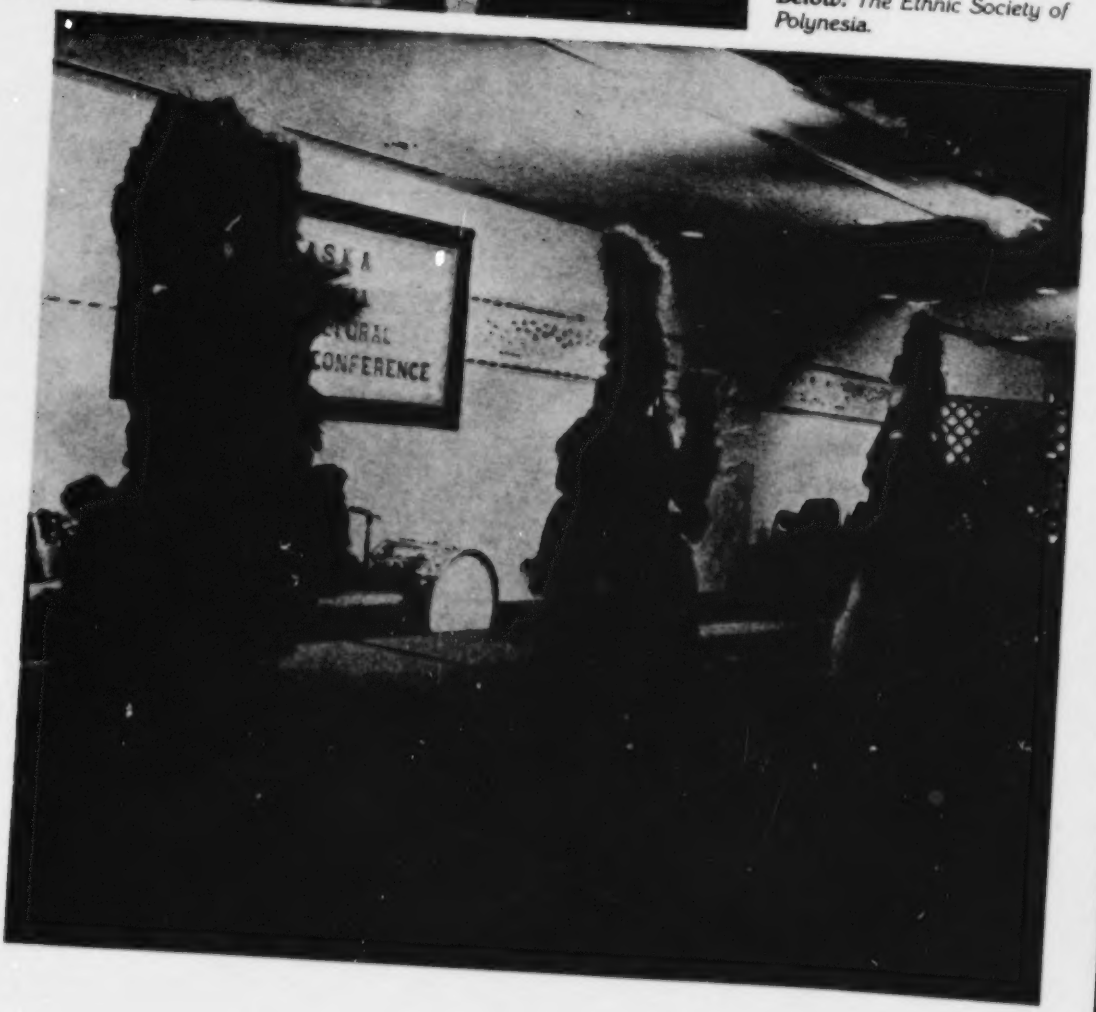
Dillingham Native Dancers

37 Bilingual Coordinators Meeting
Mike Travis

Above left: *Examining various artifacts at one of the workshops.* ***Left:*** *A conference participant with her packet.* ***Above:*** *Dr. Bob Suzuki and Enid Lincoln, vice-chairperson of the Alaska State Advisory Council for Bilingual/Bicultural Education. Enid is from White Mountain.*

BEST COPY AVAILABLE

Left: Watching the performers.
Below: The Ethnic Society of Polynesia.



BEST COPY AVAILABLE

Above: *Chanters for the Northway Dancers.* ***Far right:*** *Mike Hirai from Sitka, member of the Alaska State Advisory Council for Bilingual/Bicultural Education.* ***Right:*** *Cupik Dancer in repose.*

Cultural celebration

BEST COPY AVAILABLE

Right: Hae Chung Lee, student in the Anchorage school district and a member of the student panel. **Below left:** From left. Tami Mills from Noatak and Sophie Ann Moxie from New Stuyahok. Members of the student panel. **Below right:** From left. Terry Don of Nunivak and Jerry Fleury from Glennallen. Both members of the student panel. **Bottom:** The Northway Dancers. **Bottom right:** Martha Demientieff from Holy Cross, member of the State Advisory Council for Bilingual/Bicultural Education.

General Session 2

BEST COPY AVAILABLE

Thursday, February 7

38 **Registration & Exhibits**

39 **GENERAL SESSION II**

Session Convener
Martha Demientieff, Member Alaska State Advisory Council for Bilingual-Bicultural Education

Northway Dancers

Bilingual Student Panel
Terry Don, Jerry Fleury, Hae Chung Lee, Tammy Mills, Sophie Ann Moxie
Mike Travis, Moderator

Student Panel Discussion

The high school student panel was introduced by Mike Travis, program manager for the Department of Education. Most of the students were participants in their local bilingual education programs.

Hae Chung Lee, a junior at West Anchorage High School, was the first speaker. A native Korean she is a member of the honor society and enjoys history, English, tennis and swimming.

Hae Chung felt that bilingual education is important to all non-English speaking people. When she first came to America she was afraid to talk to people because she was unable to express herself adequately. But through her classwork in bilingual education she is now able to communicate better. The program has also taught her about the American culture and its system.

Students often discuss their problems with either the bilingual teachers or other bilingual students, she said. Many of the students feel "at home" in the classes.

Hae Chung also liked bilingual education because she has met people from other countries. It has helped her develop an interest in other cultures.

She did say that sometimes she felt embarassed to be a part of the bilingual program but realized she still needed the classes. She used a simile comparing herself to the baby who now needs it's mother but will one day learn to walk alone.

The next student to speak was Terry Don, a junior at Nunivaarmiut High School on Nunivak Island. Terry has served as treasurer of the Student Council and enjoys basketball and playing rock guitar. His favorite subject is drafting and he has participated in the native Olympics.

Terry grew up being taught only in English. According to him the bilingual classes weren't started until he was a high school freshman. The current program in his school teaches the students about language usage of their native tongue. They are learning to use both English and the native language in their spoken and written forms. Terry felt this will help them to communicate better with both community members and outsiders. The program also teaches different aspects of their cultures such as the native arts, traditional customs and their history.

Terry felt bilingual education should be a required part of school curriculums with multicultural interaction. The cultural heritage classes should be taught by elders and the students tested regularly. He would like to see the various aspects of his culture taught in the elementary school level with increasing amounts of information given as the students progress.

He hoped that some of the ideas he had talked about would aid the bilingual programs already in existence in developing new directions.

Jerry Fleury is an Ahtna shareholder and a senior at the Glennallen High School. He enjoys fishing, biking, reading and basketball. A member of the AFN Youth Council, his favorite classes are English and Alaskan studies.

Jerry comes from two cultures. His mother is a Choctaw and his father is Athabaskan. He talked about the things he felt were important in a culture. He mentioned language, that should be carried from generation to generation, and the customs such as potlatches, dances, legends and stories.

Jerry felt unity is important and that cultures could learn from one another. The family was another of his considerations.

He expressed the desire to learn more about the two cultures of which he is a member. "It is important to keep your culture alive," he concluded.

Tami Mills, a sophomore at the Napaaqtugmiut High School in Noatak, reads science fiction and likes to play home video games.

Tami did not begin to learn Inupiaq until a few years ago when she moved downstate. Her parents speak only English so she received very little reinforcement in the language outside of the classroom.

This past year she was unable to take any Inupiaq class because of scheduling problems. This caused her to wonder why there were not more sections of the class offered. She also felt that native customs should be introduced into other curriculum areas such as Home Economics or literature to reinforce the native language program.

Tami would like to learn more about her cultural heritage but felt it would be difficult. She said she was going to begin by asking the elders in her community and encouraged those who wanted to learn to do the same.

Sophie Ann Moxie is a junior at the New Stuyahok High School. She's been a member of the student Council for two years and a representative for the Southwest Region School District's education committee. She plays basketball, volleyball, rides snowmobiles and three wheelers. She enjoys graphic arts in school.

Sophie talked about the decisions that will have to be made by the native Alaskans in the future. If the individual chooses a subsistence way of life they may find the animals they hunt gone and the berries covered by cement, she said. However, if they work in an office they may be able to help the family survive in a changing world.

Depending upon the courses taken, going to college may not help a person to find a job back in the village, Sophie felt.

She was concerned with the decision the Natives will face in 1991 when they can dispose of their land. She pointed out that if they sell the land to subsidize their education and then return to their village they will no longer have a place to build their house. They might also regret not being able to pass the land on to their children, she said.

Top: The Sheraton Lobby. ***Above:*** Bilingual staff from Nikolaevsk School, Kenai Borough School District. ***Right:*** Participants in the Cupik dancer workshop.

Thursday February 7

BEST COPY AVAILABLE

Thursday

Workshop Sessions
9:15 a.m. - 10:45 a.m.

40 Inupiaq Composition
This workshop provided an opportunity for Inupiaq speakers to compose short stories and poetry based on legends and life experiences such as camping, hunting, traveling and everyday events.
Edna Ahgeak MacLean

41 The MMC Sequence: Teaching Communicative Competence
Speaking practice in the classroom should progress from Mechanical to Meaningful to Communicative activities, a sequence recognized and developed by Dr. Christina Bratt Paulston and Dr. Mary N. Bruder of the University of Pittsburgh. Participants gained a theoretical background as well as practical experience in designing classroom activities which will enable students, especially those in categories C, D, and E, to approach communicative competence in English.
Patricia Carlson, Bruce Tillitt

42 What Every Teacher Teaching Indian Children Should Know
It is essential for teachers to be knowledgeable about and sensitive to how culture effects the Indian family and an Indian child's education. In their society and religion, most Indians believe that they have values well worth preserving. Topics discussed included: All Indians Are Not The Same, Be Warm and Accepting But Demanding, Become Informed About Family and Community, Have High Expectations.
Joseph Coburn

43 Integrating Athabaskan Language and Culture Into a School's Curriculum
Discussion concerned ways of coordinating and supplementing studies of Language Arts, History, Geography, Biology and other areas of the curriculum with the study of Athabaskan language and culture. Particular attention was paid to Athabaskan riddles and to the creative use of language in traditional Athabaskan society.
Chad Thompson

44 Storyknives, Bilingual Baking, and Other Action-Based Techniques for Teaching Language to Preschool Children
For the young child, language and culture go hand in hand. How can teachers help young children learn language? Through action-based, fun, useful, and real language experiences. Participants played with a storyknife and learned about teaching language all day long. (Part 1 of 2 continuous presentations.)
Barbara Nick, Bonnie Kittredge

45 Teaching Basic Skills in Reading and Math
(Part 4 of 5 continuous presentations.)
Fay Harbison

46 Cupik Eskimo Dance
Actual Eskimo dancing in Cupik way—good exercise and fun. Chevak Dancers were present to all who participated in this workshop. History and the meanings of all the dances practiced were explained; also individual questions were answered. (Part 1 of 2 continuous presentations.)
John Pingayak, Director
Tungig-Chevak Cupik Dance Theatre

47 Using Music to Share Cultural Backgrounds
This workshop demonstrated through panel discussions, music games and exercises: 1) Cultural Heritage—we all have it, how to use it in education, how to show shades of our personal heritage be it Scottish, Spanish, Native American, etc.; 2) Using musical instruments we can explore different cultures.
Eddie Wood

Above right: *Some came so young.* ***Above:*** *A discussion during one of the workshops.*

BEST COPY AVAILABLE

Below: *The Inupiaq workshop conducted by Edna Ahgeak MacLean from the University of Fairbanks.*
Below right: *A place to rest.*

Thursday

48 Assessing Students for Achievement
This workshop looked at ways of assessing students and provided insight on how to use achievement test scores from normed referenced and objective referenced instruments.
Evelyn Brzezinksi, Al Hazelton, Michael Hiscox

49 Paulo Freire's Dialogical Approach: Its Relevance and Application to Multicultural Education
This workshop presented a description of the methodology developed by the Brazilian educator Paulo Freire to teach illiterate peasants how to read and its relevance to multicultural education. Ways of adapting this methodology to multicultural classrooms in the U.S. were also discussed.
Bob Suzuki

50 Teaching Languages for Oral Proficiency: Strategies for Paraprofessionals
Emphasis was on methods for teaching the spoken language using various conversational techniques, games, and "hands on" activities.
Bev Williams

Workshop Sessions
11:00 a.m. - 12:30 p.m

51 Inupiaq Composition
(Part 2 of 4 continuous presentations.)
Edna Ahgeak MacLean

52 The MMC Sequence: Teaching Communicative Competence
(Part 2 of 2 continuous presentations.)
Patricia Carlson, Bruce Tillitt

53 Training Bilingual Instructors in Effective Schooling Practices
Training bilingual instructors in those practices which have been identified as enhancing student achievement and self-esteem. Specifically, lesson planning, lesson design, organization, evaluation, clinical supervision.(This presentation was repeated.)
Venita Faler, Marie Greist, Bertha Jennings

54 Utilizing Video Training Tapes as a Tool for Staff Development
This workshop demonstrated the use of training videos to do the following: 1) improve instructional skills in a particular content area such as math; 2) model effective instructional skills using classroom teachers and students representing the needs of a specific population; 3) incorporate effective schooling research into a training program; 4) provide a visual means of celebrating good teaching and the joy of learning.
Judy Graves

55 Storyknives, Bilingual Baking, and Other Action-Based Techniques for Teaching Language to Preschool Children
(Part 2 of 2 continuous presentations.)
Barbara Nick, Bonnie Kittredge

56 Teaching Basic Skills in Reading & Math
(Part 5 of 5 continuous presentations.)
Fay Harbison

57 Cupik Eskimo Dance: On Sight Review and Practice
(Part 2 of 2 continuous presentations.)
John Pingayak, Director Tungig-Chevak Cupik Eskimo Dance Theatre

BEST COPY AVAILABLE

Thursday

58 Cross-Culturally Competent Students: What Do THEY and WE Need to Know

A primary purpose for bilingual and/or multicultural education is to train students who are competent in cross-cultural communications. Participants thought and learned about the variety of areas involved in cross cultural communication, such as language, sociolinguistics, values and beliefs and nonverbal behavior. They were involved in activities that helped them think in new ways about their own and other cultures and also learned about teaching techniques for use with their students.
Ann Frentzen

59 Assessing Students for Achievement

(Part 2 of 2 continuous presentations.)
Evelyn Brzezinski, Al Hazelton, Michael Hiscox

Above: *From left. Russel Hayward and Mike Travis, Program Manager for bilingual/bicultural education.* ***Right:*** *Some workshops had more participants than chairs.*

BEST COPY AVAILABLE

Above: *From left to right. Esther Ilutsik secretary/treasurer of AKABE. Mike Travis, Alaska Department of Education. Alice E. Taft, vice president of AKABE. Dolores Garcia, outgoing president of AKABE. Rev. Michael Oleksa, luncheon speaker, Assistant Professor of X-CED.* **Right:** *Korean student dancers from Fairbanks.* **Below:** *Korean Dancer.*

Conference luncheon

BEST COPY AVAILABLE

Thursday

60 Conference Luncheon

Hostess
M. Dolores S. Garcia
Alaska Association for Bilingual Education (AKABE)

Korean High School Students' Folk Dance Club

"Crossroads/Cross Purposes"
Rev. Michael Oleksa, Assistant Professor, X-CED University of Alaska, Fairbanks

Student Essay Winners

AKABE sponsored an essay competition for bilingual/bicultural students statewide. The top three essays are included below.

First Place

A Changing World

Once my teenage friends and I were sitting in a room talking, fooling around, and reading English books. When five ladies came in and saw us, they started a long lecture on their beliefs.

One started to lecture, in that lecture, I will never forget the comment she made about the books we read. She said, "Why are you reading these books? Don't you know that you are communicating with the devil himself when you read English written books? The only books you should read are the Bibles, it will never teach you wrong."

"Well," I said, "The Bible may not teach us evil but it will also not teach us anything about making a living in this society. You see, the world is changing all the time, it is not the same as when you were a kid, when you lived in China or Brazil; even then you had to learn to speak their language to survive. What do you expect from a person who doesn't know how to speak, read, or write in English and do business? You will not survive in this society. If your husband didn't have anyone to speak for him or didn't speak English himself, you wouldn't have so much money now."

"From my experience, I know, everytime there is a letter in the mail to be read, my dad tells me to read or translate it into Russian. How can I read or translate if I don't know how to speak, read, or write each of these languages? So in order to do these things in this society, or any society, we need to go to school to learn to read, write, and speak these languages. I'm glad we have Bilingual Education in this school, now I can learn both languages at the same rate."

Earlier, when I went to 1st through 4th grades, I had Russian because it was my first language; we had to learn it. Since my parents didn't want to teach me themselves, they sent me to school. From 5th through 10th grade, I didn't have any Russian so I forgot how to read or write it. Now, in Alaska, they offered me an opportunity to learn it so I grabbed it with both hands.

Some people who have gone to this school all their lives (where Russian is a required subject) thought I was crazy to love this subject so much. I told them that some day they will thank the principal for requiring this class for graduation.

It is strange to think people don't know more than one language. I'm glad I live in America, the land of opportunity, because of all the things you can be or do. It is great to know more than one language.

In our society, in the village, we speak Russian for religious beliefs and to maintain continuity with our ancestry. We also need to speak English to learn in school and communicate for business.

America is a land of many opportunities; it has many different people, cultures, and beliefs so we should have Bilingual Education to keep up with these cultures. If it weren't for the Russian class I have now, I don't think I would've ever had an opportunity to learn to read or write in Russian.

The world is changing dramatically. With the bigger population comes more competition for natural resources, better and more efficient ways of making and growing products, better communications and transportation technology, and better opportunity to do what you like if you know more than one language. All in all, it is to your advantage to know more than one language.

Those ladies still think it is a sin to read an English book and not the Bible, but I say it's the best opportunity in your life to get a chance to learn at least two languages. I'm proud of my bilingual class because it gives me that opportunity.

By Vladimir Gostevskyh
Age: 16
School: Nikolaevsk Elem/High

Second Place

Time Changes

I am an Eskimo that has lived in Alaska all my life and I speak both English and Inupiaq. The education of the Natives has changed in the time of three generations: my grandparents, my parents, and myself.

Grandmother: She quit school when she was in the sixth grade because of her eye problems. She told me that they were not allowed to speak their own language in school, only in English. The teacher would tell her not to speak her own language several times. If she did not obey she would get punished. She was taught how to speak her own language by her parents just as I was by my parents. Her parents taught her a lot about her language and culture. The turning point was when the white men came and she had to learn how to speak English and to live like a white person. However, a lot of her language and tradition was still there. Because of this time I was affected indirectly and able to speak, write and understand English. If the white men had not come, I would not be in the position that I am in now, nor would thousands of other Natives all over Alaska.

Mother: My mother's experience was somewhat the same as my grandmother's experience but there were Natives who were teaching my mother as well as the white man. The students were still not allowed to speak their own language. The turning point was introducing the Natives to aid the white people as teachers in the schools. The Native children were able to understand a lot faster, but their instruction was still in English.

Myself: I am in the position now of being able to speak both languages because they were taught in the school. I learned the most about my own language and culture from my grandmother. I learned some at school and I was also taught how to do Eskimo dances in school. At the same time I was taking lessons from Natives from my village. The turning point in my time was that they wanted to teach my language because of the lack of communication between parents and children and because they did not want it to fade. But again I was one of the lucky ones because I learned to speak both languages. I've got relatives and friends who wouldn't understand anything if I were to speak to them in Inupiaq.

(continued on page 30)

From left to right. Vladimir Gostevskyh from Kenai School District, Fred Owen Tuckfield from Anchorage School District and Viola Smith from the Lower Kuskokwim School District.

My children (future): Now my Native language is really fading and it is not being spoken as much as it used to be. They are teaching it in schools but in some areas including small villages and towns and cities, the language is slowly becoming extinct. We need more teachers and more classes so that the Natives speak both English and Inupiaq as well as other foreign languages. One of the reasons for not teaching Native languages in the schools is the feeling that it does not need to be spoken any longer.

Looking four generations, a person can see how the world is changing. In this changing world, it is an advantage to speak two or more languages. Bilingual/bicultural education can make this possible. The child who receives bilingual/bicultural education will also have a better understanding of himself as well as other people around him whether they are Native or not.

by Fred Owen Tuckfield
McLaughlin High School/12th grade

Third Place

Bilingual Education: Crossroads for a Changing World

When I was a little girl I saw my elders. My elders spoke in Cupik but I could not respond back to them in Cupik.

Yes, this changing world is effecting the new generation. We see the westernized world and look forward to more changes instead of looking back and recognizing our own culture.

Today many people are seeking out help to continue their traditional way of life. I believe we natives should all fight to get our language back and to understand our traditions better. I also believe we should have the English language in order to communicate with the white man.

Long ago our elders knew how to hunt without a rifle and they knew how to survive in the cold, windy Alaskan weather, but today it is different. Many people are traveling places looking for better places to live and sharing their way of life with others. They are doing things together, learning things together, and understanding one another for the first time.

The changing world is finally opening up to many people in the world. We see many different people from all over the world with different dialects and their own way of life. We want to know and we want to compare one another. It is like trying to find out who are your real relatives and who was your real great, great, great grandfather.

Some people say that once you lose your way of life you'll never get it back. I believe that, because as I observe my generation, I see very few of my friends speaking Cupik. I see young children and young men and women ignoring their elders because of so much change. It is not too late, we can get started. Our language is very much alive and we can still learn. Our elders are still here, we can listen and learn from them before it is really too late.

This changing world is effecting all natives and people who live traditional lives. We have to keep on going because we were once alive many years back. Today, we have to be proud of where we came from. Be proud to be a native. Be proud that your culture is still here. It is not too late to get back on the road and find our way of living. Bilingual Education is one way to get on that road.

Viola Smith—Grade 12
Nunivaarmiut High School

BEST COPY AVAILABLE

Crossroads/Cross Purposes

Rev. Michael Oleksa

Reverend Oleksa has lived and worked throughout Alaska, in the southeast region, the north slope, the southcentral region, the western and southwestern, and the interior region. He has been active in bilingual education in Alaska for more than a decade. A teacher, counselor, author, historian, and linguist, he is presently an assistant professor of X-CED at the University of Alaska Fairbanks.

I wasn't quite sure why I was selected to be the guest speaker today. I had to give it some thought and realized that I was one person here who had a foot in both worlds. I have an immigrant family background, my grandmother came from Europe at the turn of the century, and I've been here in Alaska for 15 years and am married to a Native Alaskan with four officially Native Alaskan children. I thought I'd start by helping everyone realize how much we have in common. Whether we're of an immigrant background, east Asian, Hispanic, European or we're Native Alaskans.

My grandmother came to the United States just before the second World War. She was sixteeen years old. She was selected by her parents being the eldest, to be the one to come to America because the family was too poor to support the growing number of children. She had three aunts in northeastern Pennsylvania who had preceded her to the new world.

At sixteen she got on a train and went to the Baltic seacoast, got on a ship and spent three weeks very seasick traveling across the North Atlantic and came to America. She never went home. She got a job in a cigar factory in northeastern Pennsylvania. Met her husband to be there, married and the two of them raised enough money to buy a farm. They bought the farm, gave birth to four children and suddenly at the age of 32 my grandfather died. She was a widow in the mid-30s with four young children most of them not even in school. Didn't read or write English, had never spent a day in any formal schooling at all. She found a man from her same village from the old country who had a larger family of older boys, a widower, who had a house in the city. So Babba, my grandmother, swapped houses with them. She took her young kids to the city where she could make a living and the man got the farm with his older boys.

Having no marketable skills she supported her family with taking in other people's laundry on a scrubboard, washing 12 to 15 hours sometimes until her hands bled. But she got her kids through school. She made sure they went to American schools, that they learned to read and write, that they, in fact, especially the boys, finished high school and got good jobs. My father, her oldest son, spent his first paycheck on a Maytag wringer washing machine.

I tell you all of these things because it seems we don't often talk about it. Those of the immigrant heritage don't often talk, especially to the Native community about their past and their struggles and their difficulties. We often think that we move in two different worlds. And of course they're different. The immigrant community came to the United States as a matter of choice, they decided to come. When they left their homeland they knew that their language and culture would be preserved by those who stayed behind. For Native Alaskans that, of course, is not true. This is home. They didn't leave it to get here. Everybody else has come to join them. It's an important difference.

Ten, more like twelve to fifteen years ago when bilingual education first began in Alaska, thanks to the rather heroic efforts of linguists like Dr. Michael Krause and Irene Reed who run the Alaska Native Language Center and the other professional people, one of the first priorities we assumed was to get our Native languages written down. We had to devise orthographies. Get them into print and have grammars and dictionaries. Because, I

Rev. Michael Oleksa

BEST COPY AVAILABLE

suppose, the dominant culture didn't think that Native language were somehow real languages. They didn't have an authentic character until it had an alphabet and got written in books. We operate on that premise. Things get written down they have a permanence, an authenticity, spoken words don't have. By buying into that attitude ourselves makes the difference between the Native Alaskan bilingual experience and the immigrant. We assume that if we got it into books, if we had nice displays in the hallways of the Sheraton Hotel with all of our materials then we were on the right track. We were doing a good job.

We did this with bilingual teachers, too. We took native speakers of a language for many years and hired them as bilingual teachers simply because they spoke the language. We didn't give them much training except maybe in the writing system. And then we put them in the classroom and said, "Teach, teach your language." They had very few materials. They had no scope and sequence, no curriculum design, they had no training in teaching and education language teaching methods. Consequently many of them got frustrated, many of them quit. We had a tremendous turnover in bilingual teachers in our time.

It's because we jumped immediately into this campaign for Native language literacy. We're still trying to teach the kids to read and write the language and once they leave the bilingual classroom there's nothing for them to read. All the Native language literature is in our classrooms. After ten or twelve or fifteen years of bilingual education, its time we started getting it out of the classroom and into real life. But it's something we haven't done a very good job of yet. And something we certainly have to consider.

In addition to those frustrated and disappointed bilingual teachers we have a lot more disappointed and frustrated students. Not just in bilingual education. When my grandmother was getting off the boat in New York they were writing of the immigrants this way. "Here are the savages of civilization. In the movement across the continent, our teachers have met with the savage and they must continue to meet him. But his habitat has changed. From that of the forest and plain to that of the city slum. And the corrupted savage of civilization is far more dangerous, far more degraded than the unspoiled savage of the wilderness." That made me mad when I read that, they're talking about my grandmother after all, and the other savages of course are my in-laws. "Pouring across our continent," wrote the New York Herald, "from New York to San Francisco sweeps a flood tide of European populism as well as crime and illiteracy and if it is not checked the Declaration of Independence and the Constitution of the United States might as well have been written in sand." Those immigrants were taken to be a threat to vital and essential national institutions.

They were saying the same thing about Native Alaskans at the same time. Sheldon Jackson's protegee, S. Hall Young wrote, "One strong stand, as far as I know I was the first to take, was the determination to make no translation into any native language. I realize that the task of making an English speaking race of these Natives was much easier than the task of making a civilized language out of their native languages. We should let the old tongues with their superstitions and sin die, the sooner the better, and replace these languages with that of civilization and force the Natives in our schools to speak English and only English." Sounds like the same person wrote both passages. We have, in other words, the same experience. And yet on the Native end it was probably more traumatic, probably more devastating.

What was assumed when schools came into Alaska was that this illiterate population, these people that had no written language, had therefore no education. So schools were established and originally people were very happy with that. "Good," they said,"now our kids will learn to be Americans. Now they'll be able to keep up with the rest of the population, now they'll be accepted." And that's what people wanted: acceptance, dignity, a positive self identity. And we'll have that, they thought, if our kids go to school and can do the same things that other Americans do.

Then the schools started saying to the people,"Now that your kids are in school you can't go hunting in the spring. They have to stay there until May 15. They've have to be in school at 9 o'clock in the morning and we'll let them out at three or three-thirty. Little by little these rules and regulations that came from the outside frustrated and restricted entire communities. A way of life was being forced to change according to standards and rules that were foreign. That had been imposed from the outside.

We can imagine the first generation of Native parents, wondering what was happening to their kids. Then they decided to send children away. We had almost a hundred years of boarding programs. Taking the kids away from the village and sending them as far away as possible, Oklahoma, Oregon, Edgecumbe High School, Wrangell Institute. And then they came home and the parents said, "You know, these kids are different. They don't listen to us anymore." The kids were saying, "these older people they don't read and write, what do they know. We don't have to listen to them, we're educated. We have a piece of paper, a high school diploma." And the parents said, "You know it's worse now that we've met our kids again. They're strangers to us but worse than that they're strangers to themselves. They don't know who they are." The kids went off and they came back not quite educated enough to succeed in the dominant culture but alienated enough from their own traditions to not feel all that comfortable to be Native Alaskans.

No one could get at the source of all of that, those policies came from on high, they came out of Washington and Juneau and other places where bureaucrats live. And no one understood from that far away what was really happening in our communities. Those kids are today's parents. Some of them are today's grandparents already. And they were not able to relate effectively to either world. They were caught in an either/or dilemma. Either go to school and become like the rest of us and leave your village and culture or quit school stay home live with your grandparents, live a subsistence lifestyle but we consider you out of the mainstream. Kids one way or the other were forced to make that kind of decision and couldn't make it. We have people who were being torn apart.

Then came the greatest lie. The fact that they didn't do well in the classroom was attributed to their own innate inabilities. That lie began to be believed by the people who were being told it. People began to blame themselves for the fact that they couldn't succeed or wouldn't succeed in the schools. Once they started to believe that it was their fault they were not succeeding in the schools, there was anger and there was bitterness and it began to be manifest. People started taking it out on themselves. And you and I know that this cycle of anger and frustration and bitterness and hostility and ultimately self-destructive and antisocial behavior is accelerating. When I first came to Alaska 15 years ago, you never heard of violent crime or suicide in our villages. Now statistically we're at the top of the list. Accidents or what are called accidents are the leading cause of death for young Native Alaskans. Then we try to address this problem with a piecemeal program. Ah there's suicide rising in this community, ah there's a drug or alcohol problem over here. We'll set up programs, we'll hire outside experts, we'll spend lots of money, but what happens? These outside experts create bitterness. We create more dependents and it keeps going round and round.

My interest in bilingual/multicultural education then is really not because of any great interest I have in the intricacies in the Tlingit verbs or Yupik nouns. I commend the Alaska Native Language Center for their linguistic research but ultimately it seems to me that's not what we're about. We want to perpetuate our language. We want to pass on our cultural values, but not as an end in themselves. We're doing it so that our people will have a positive sense of who they are. Of dignity, of self identity and collective identity with a tradition and with their people.

It seems to me we have to take bilingual multicultural education out of the remedial category, a program for those people who unfortunately have been contaminated by a second language or a second culture. We have to stop treating it like the flu. We have to make it an enrichment program for everybody. Because what we're really trying to do, is to help people understand each other, to break down the walls of discrimination and prejudice. You don't do that by taking the minorities away and giving them remedial literacy classes, you do that by effecting change across the whole curriculum. We might be doing a fairly good job of teaching a native language fifteen minutes a day Monday through Friday in the side room with ten kids. In the meantime what is the history course, and what is the language arts curriculum and what is the political science department teaching those kids about natives? We never take a look at that. We have to begin to look outside our own little box.

Rev. Oleksa's workshop

BEST COPY AVAILABLE

Cupik Drummer

Bilingual education is not dessert at the end of the main course. It's the bubbles in the champagne, it's the yeast in the dough, it's what makes education different and important to us in Alaska. We have to take a good look, at the whole curriculum then, what we're teaching our kids. Not just in the bilingual program but across the board. We have to take a good look at what we're doing to prepare kids for college. Because the solution to that deadly cycle of dependence I outlined for you is for Native people and immigrant people both to feel good about who they are and maintain those traditions, customs and languages and at the same time succeed in the dominant culture. We have to be able to do both.

That means getting Native people through college, it means setting the standards high, to prepare college bound talented kids to do college level work and succeed and be the best. We need to look at teacher training programs. How are we training teachers, the teachers who teach the rest of the curriculum? How are we training them to function in our classrooms? What kind of cultural information are they getting about Alaska's minority peoples? What are they really learning in Antho 242: Alaska's Native peoples? These are the courses that we require of teachers who are coming through our universities, but what's really going on in there? I don't think any of us have paid much attention to that. We might be doing a great job building up a positive ethnic identity among kids in our bilingual multicultural programs, but what they are learning in the rest of the curriculum is undermining everything we stand for. We've got to break out of our box, look at the whole picture.

We have to look at the teacher orientation programs. We still import most of our teachers from out-of-state. What are we insisting they learn about us before they go into the classroom with our kids? Depends on the district, depends on the superintendent. Someone does the hiring after all. Someone decided whether this is the kind of human being we want in that district. We have to look at all of that.

And finally just to be realistic, what I'm talking about is changing things like school structures and curriculums and administration and staffing. All the rules of sociology say we can't do it. Politically everything is stacked against us, especially with the current federal administration and for that matter the economic crunch here in Alaska. We might not have many more of these conferences, there may be not money left to sponsor them. But the rules of politics and economics and sociology don't take our secret weapon into account, because the future of bilingual and multicultural education might not be exclusively in our hands.

We have one very potent, very powerful force and influence on our side, your grandmothers and mine. We have that family tradition, those community customs and traditions to back us and to carry on whether we meet here for bilingual conferences or not. We need to encourage that as well because that's where we learned those things, isn't it? We learned them from our elders. They're the ones who taught us, they've done it for hundreds of thousands of years and I think we can count on them for the future.

So yes we have our work cut out for us. We're going to take a look at all these other areas and not just our own little niche. AKABE has a mission, every bilingual educator in Alaska has a mission, and finally so do all of us. Someday, God willing, we'll all be grandparents. We'll all be handing on those traditions in our homes and communities. Never neglect that, because that's really where the battle will be won or lost.

BEST COPY AVAILABLE

Thursday, February 7

Workshop Sessions
2:30 p.m.-4:00 p.m.

61 The Bilingual Child and Special Education Programs
This session assisted participants in being active in the special education process, focusing on the basics of determining eligibility and instructional program alternatives for bilingual children referred for special education.
Myra Howe, Christine Niemi

62 Small Village High Schools: Are They Working?
This session discussed the results of the small high school project. This project has examined community and rural educators' views of the small high schools, which schools are working and why, and what communities and schools can do to improve the quality of rural high school education.
Judith Kleinfeld

63 More & Better: Ideas and Techniques for Motivating Students to Participate in Oral and Written Language Experience Grades K-6
The basic premise of the workshop was that as students gain experience in hearing and writing language, their communication skills will improve. Instructional techniques for captivating and stimulating the learner into the role of active listener and motivated communicator were presented.
Sandy Mangold, Terry Rovig

64 Training Bilingual Instructors in Effective Schooling Practices
(Repeat of Event No. 53.)
Venita Faler, Marie Greist, Bertha Jennings

65 Yup'ik Eskimo Readers—A Development Process
This presentation showed methods currently being used by the Lower Kuskokwim School District in Bethel to develop an elementary Yup'ik Reading Series. Participants were shown how local cultural themes are being integrated into a scope and sequence.
Phyllis Murray, James Berlin, Sr.

66 Networking Skills For Parent Committees
Becoming an effective parent: developing parental skills so that parents can help their children in school. Not as members of a committee, but as an individual.
(This presentation was repeated.)
Marion Boushie

67 Bilingual-Bicultural Student Exchange Program With Other School Districts
This workshop discussed ways of implementing student exchange programs that expose students to different cultural activities and experiences through exchange programs with other districts.
Leland Dishman, Edna Kauffman

68 Natural Approaches to Teaching Alaska Native Languages: Eskimo Traditions and Modern Techniques
Learned what natural approaches to language teaching are, discussed how traditional Alaska Native ways of learning are confirmed by scientific research on language acquisition, and learned to give a "natural approach" language lesson to other participants in their own Native language.
(Part 1 of 2 continuous presentations.)
Roy Iutzi-Johnson, Irene Armstrong, Vera Metcalf

69 ANCSA and 1991
Students learned the background of the Alaska Native Claims Settlement Act and current issues surrounding 1991.
Janie Leask and student panel

Workshop Sessions
4:15 p.m.-5:45 p.m.

70 Helpful Hints for Working With Korean Students
Contrastive analysis of cultural and language differences and suggestions and activities for working with Korean students.
Jade Vittone

71 Teacher Expectations and Student Achievement
Instructional strategies are an important part of effective schooling. Equally important are the personal interactions between the teachers and the students, and the teacher's expectations of students. This workshop explored the relationships between these interactions and student achievement.
Doris Calkum

72 More & Better: Ideas and Techniques for Motivating Students to Participate in Oral and Written Language Experience Grades K-6
(Part 2 of 2 continuous presentations.)
Sandy Mangold, Terry Rovig

73 Introducing the Nutritional Value of Native Foods
In conjunction with the Nutrition Education Training Program, the Juneau Indian Studies has developed a curriculum guide for Home Economics teachers which introduce the value of Native foods as it relates to the four major food groups. The information lends itself to almost any subject matter.
Ronalda Cadiente, Patricia Adkisson

74 Using the New (Central) Yup'ik Eskimo Dictionary, and Future Tasks for Lexicographers of Yup'ik Eskimo
The Yup'ik Eskimo Dictionary, compiled by Jacobson and recently published by the Alaska Native Language Center was presented. The introduction was summarized, dictionary format was explained as was the meaning of the lexical entries. Use of the appendices and index was explained. Future lexical tasks for Yup'ik were then discussed by the presenter and participants.
Steven Jacobson

75 Cross Culturally Competent Students: What Do THEY and WE Need to Know
(Repeat of Event No. 58)
Ann Frentzen

Latuna Singers

Thursday

76 Promising Practices in ESL and Second Language Instruction, Grades K-3
This workshop presented the theoretical background for second language acquisition with an emphasis on practical classroom teaching strategies. Participants had the opportunity to practice ESL and Second language techniques in model lessons.
Anna Lisa Allegro

77 Natural Approaches to Teaching Alaska Native Languages: Eskimo Traditions and Modern Techniques
(This is part 2 of 2 continuous presentations.)
Roy Iutzi-Johnson, Irene Armstrong, Vera Metcalf

78 Cultural Programs in An Urban Setting
The workshop presented three activities from the Cook Inlet Native Association/JOM Program under the community Education Department. These activities are 1) Native Dress Review; 2) Native Youth Olympics; and 3) Great Land Dancers—native singing and dancing from around the state.
Audrey Armstrong, Gloria Pushruk, Ralph Amouak

79 Alaska Natives and the Land: A High School Course of Study
The Central Alaska Curriculum Consortium developed a nine week, multi-media course on the Alaska Native Claims Settlement Act and related issues, laws and precedents. Basic elements of the course were presented.
Robert Gourley

80 Being and Becoming American: Adaptive Cultural and Linguistic Strategies Used by Immigrant and Indigenous Groups
The purpose of this workshop was three-fold: 1) to examine adaptive cultural and linguistic strategies used by very recent newcomers to the American experience; 2) through the film, "Becoming American", focus on the experiences of Hang Sou and his family as they undergo culture shock while joining U.S. society; 3) establish the instructional connection between the needs of immigrant and U.S. native born persons of ethnolinguistic minority backgrounds.
Carlos Ovando

81 Planning & Discussion Session
Issues Concerning School Districts Serving Athabaskan Students.
Donna McAlpine, Niki McCurry

82 CULTURAL CELEBRATION II

Host
James Berlin,Sr., Member Alaska State Advisory Council for Bilingual-Bicultural Education

Nenana Dancers

Latuna Singers

Tungig-Chevak Cupik Dance Theatre

83 AKABE Special Interest Group Meetings

Bilingual Education or ESL in Elementary Education

Bilingual Education or ESL in Secondary Education

Bilingual Education or ESL in Higher Education

Bilingual Education or ESL in Adult Education

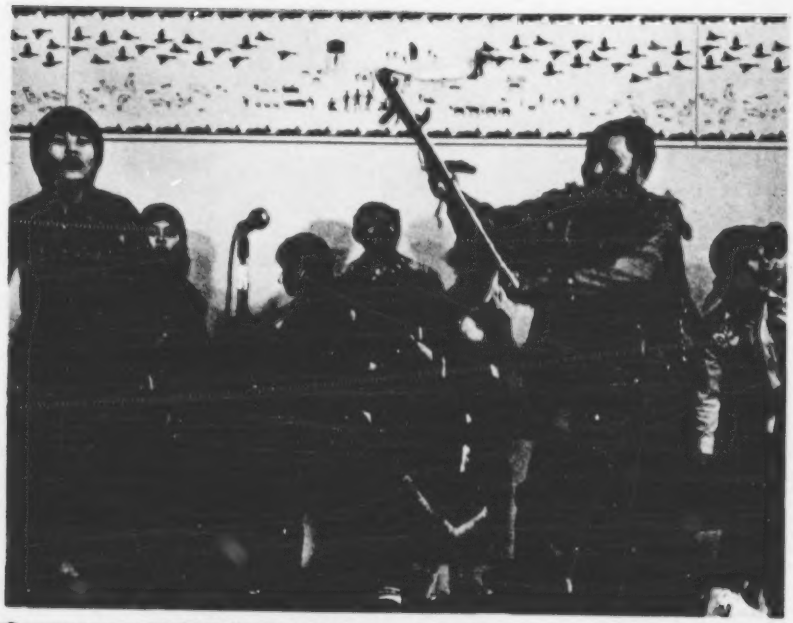
Standard English as a Second Dialect

Research and Evaluations: Applied Linguistics

84 School District Representatives on Student Assessment
Al Hazelton

85 Yugtun Elitnaurilriit: Quyumta Pinilta
Esther Ilutsik, Chuck Winger

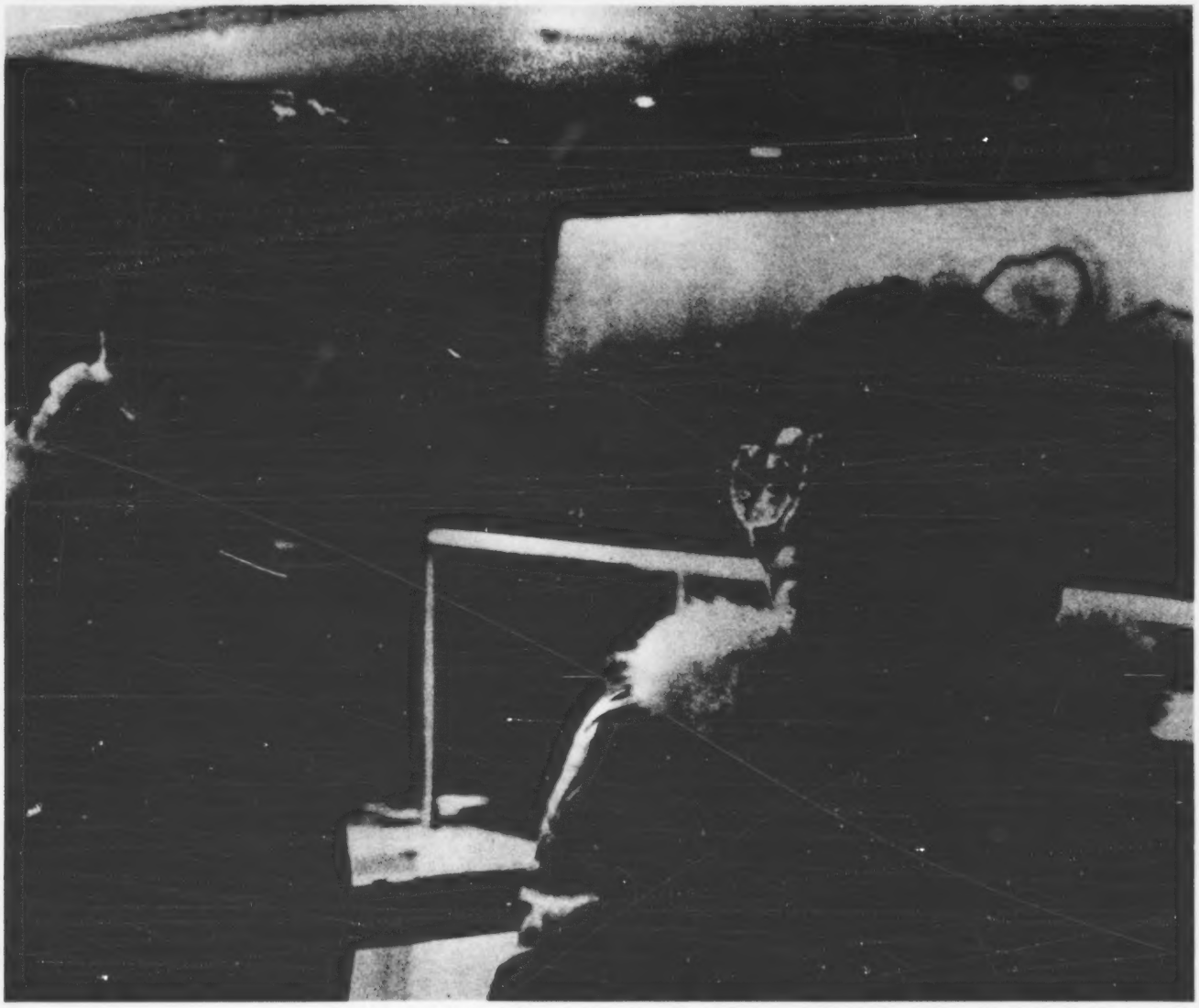
BEST COPY AVAILABLE



Above left: *John Pingayak opens the Cupik Dance Theatre.*
Above: *Nenana Dancers.*
Left: *Tungig-Chevak Cupik Dance Theatre.*

Cultural celebration

BEST COPY AVAILABLE



Friday, February 8

BEST COPY AVAILABLE

Friday, February 8

86 **Registration & Exhibits**

87 **GENERAL SESSION III**

Session Convener
Eleanor Gutierrez, Member
Alaska State Advisory Council
for Bilingual-Bicultural
Education

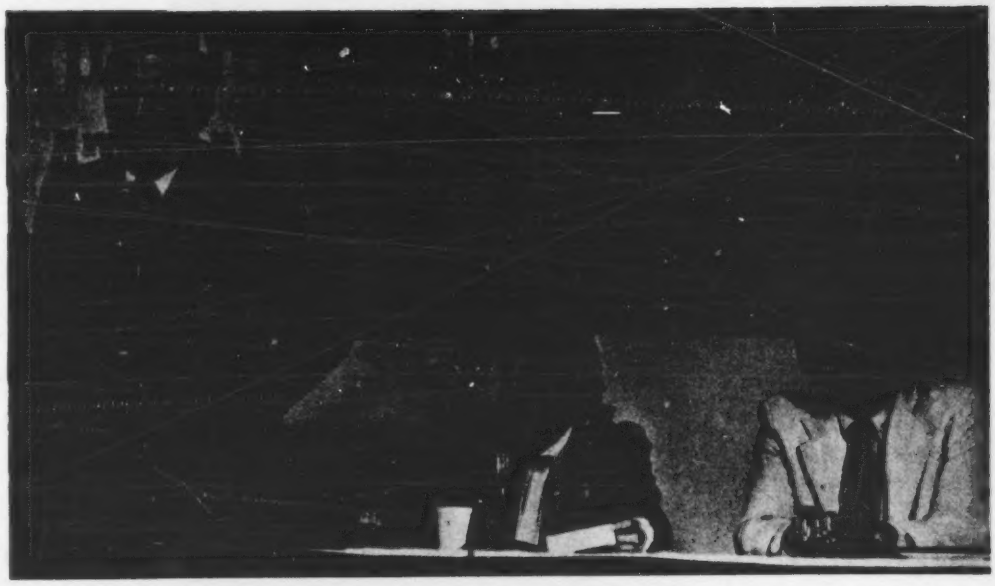
Dillingham Native Dancers

Keynote Speaker
Karen Cornelius-Fenton,
President, National Indian
Education Association,
Montana State University
Bozeman, Montana

88 **Students Strand Visitation with Calista Corporation**
Matt Nicholai

***Top:** Alaska State Museum workshop.* ***Above:** The Elder's workshop.*

BEST COPY AVAILABLE



Above: *Eleanor Gutierrez opens Friday's General Session.* ***Right:*** *From right to left. Barney Old Coyote (Speaker). Karen Cornelius-Fenton, President of the National Association for Indian Education. Milo Kalecteca, Director for the National Indian Bilingual Center.* ***Below:*** *From right to left. Richard Luther, Director of Educational Program Support Division. Paul Goodwin, Special Assistant to the Commissioner of Education on Native and Rural Education. William Mulnix, Administrator, Office of Special Education.*

General Session 3

BEST COPY AVAILABLE

Karen Cornelius-Fenton

A member of the Flathead tribe. Master's degree in Education Administration from the University of Montana. Appointed by President Carter to the National Council on Vocational Education for two years. Acting coordinator for Native American University Community Relations at Montana State University. Program director of Native American Fellowship Program. Member of the State Advisory Council on Indian Education and President of the National Indian Education Association.

It's definitely a pleasure to be here in your great state and I appreciate the invitation. Your conference theme to me is a very real challenge. A challenge to each of us be we teachers, administrators, parents, students, or government officials. We are facing the remainder of the 80s in a state of what I feel can best be described as that of confusion. There are numerous unknowns confronting us. We have, in the past few years, been confronted with numerous studies which have for the most part pointed out the mediocrity of the product of our schools and the declining quality and effectiveness of our educational system. Those studies have revealed that the educational systems and institutions are in continual need of major reforms; that the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and a people.

Ironically, it is this larger system of education which has been imposed on the Alaskan Native and American Indian peoples of our country since the time that the white man first arrived here. Attempts by the federal government to educate our people has caused a deterioration of both our lifestyle and our spirit as well as our economic condition and development. A few years ago we faced a situation when President Reagan wanted to totally wipe out our Title 4 programs. Ironic as it was, at this same time he came out with his president's policy statement relative to Indians and he was stressing economic self-sufficiency. How can we be self-sufficient without education? Education is our tool to that self-sufficiency.

We have for years dealt with the so-called acculturation of our people. I am certainly a real product of that process. Not only through my own education but through the parental acculturation process. My father is a product of BIA boarding schools. We, his daughters and grandchildren, have very little knowledge of our Oneida heritage other than a pride that was instilled in us as small children.

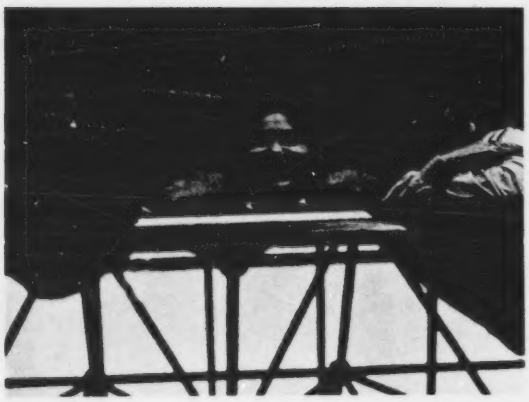
I read with great interest Dr. Robert Van Slyke's comments from last year's conference proceedings regarding acculturation and the concept of enculturation. Incidentally, Dr. Van Slyke is a fellow former Montanan and a man for whom I have a great deal of respect having worked with him at the University of Montana. He defined enculturation as culturation from within, the process of starting with one's own culture of origin and if one wishes to modify one's cultural views then that's a free choice and not based upon ignorance or on someone else imposing their will on the individual. If we want to develop the whole culturation concept then it's our own choice and hasn't been placed upon us by our boarding schools, our public schools or wherever else that it may be that process takes place.

I would like to think that in Montana we are, though slowly, developing an enculturation process. Montana to my knowledge is still the only state in the country who specifically recognizes its American Indian population in the state constitution. It states in Article X, Section 2:

"The state recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural integrity."

Above right: *Karen Cornelius-Fenton, Montana State University.*

BEST COPY AVAILABLE



In November of 1983 a small group of Indian educators under the leadership of Tom Thompson, a Blackfoot currently employed as the superintendent of schools on his own reservation and the only Indian on our State Board of Public Education, undertook the task of developing a Policy Statement on American Indian Education.

After many month of research as to what if anything, other states were doing, and after much agreeing to disagree on numerous aspects of the statement, we presented to the Board of Public Education our final product. Last April much to our surprise, it was unanimously adopted. I would like to read a couple of excerpts from the Policy Statement I think are relevant to the subject at hand.

"The Montana Board of Public Education hereby recognizes the obligation of the state to respond to the strong expression of the Indian people for self determination by assuring maximum Indian participation in the field of education. The Board strongly recommends that local schools exercise initiative in implementing educational programs that meet the needs of American Indian people.

"School boards and school personnel that serve significant numbers of Indian people should reflect the ethnicity of the student population.

"The Montana Board of Public Education does further recognize the distinct and unique tribal governments within the state of Montana and their special relationship with the Federal Government. The Board urges the legislature to acknowledge this relationship."

That's a key as far as we're concerned because Montana is a very diverse state. We have numerous tribes, seven reservations and a large urban population scattered throughout the state.

"The Montana Board of Public Education declares and supports the concepts of self-determination and educational excellence for American Indian people. It is hereby stated that the board supports and encourages:

1. Programs and services to meet the unique educational need of American Indian youth and adults including but not limited to programs designed to provide tutorial assistance, counseling and home school liaison.
2. The involvement of tribes, communities, youth and parents in the total educational program.
3. The establishment of a statewide Indian Education Advisory Council.
4. The incorporation of American Indian language, literature and heritage into the general curricula.
5. The concept of equal education opportunity and
6. Viable educational programs that will permit American Indian people to compete and excel in life areas of their choice."

We also, through a joint appointment by the Superintendent of Public Instruction and the Board of Public Education, appointed fifteen members for a statewide Indian Education Advisory Council.

We have naturally applauded our own efforts but we also recognize the committment of the educators of our state for recognizing the need for such action.

We need to cooperate and to unify to develop the kinds of effective programs that we feel meet our unique needs. Your needs are different than Montana's you have a different kind of population. The emphasis needs to be on meeting those unique needs in an effective way. As president of the NIEA, as well as that of the Montana Indian Education Association, I feel a very strong need to look at cooperation on all levels. So often we find ourselves placed in situations which can lead to disagreements and conflicts. Take for example the recent year or so of trying to agree upon a Johnson O'Malley formula. It was almost as though our bureaucrats wanted to pit us one against the other. Which formula are we going to use? Monday the President's budget came out and they zeroed it out for '86. We must unify and work towards restoration of a vital element in the education of our young people. This in my viewpoint, is a harsh blow to us but one that I am confident that we can overcome through our cooperative efforts.

BEST COPY AVAILABLE

Thus comes the challenge for a changing world. Do we take separate paths and go our own ways or do we unify and take the same road or at least parallel roads? A road which I hope will bring us the effective, quality education for which we all desire. It's a tough challenge but I really believe that it's a challenge we'll meet. I think it'll be done through efforts like your conference here, a sharing of information, communication between yourselves, the communication with people like myself and others from the Lower 48.

In closing, I'd just like to make a few brief comments about the National Indian Education Association. We now have a membership of over 2,000. We had probably one of the most sucessful conferences we've had this past fall in Phoenix. The conference this fall will be in Spokane with the Spokane Sheraton as headquarters. It will be October 20 through 24. The Washington State Indian Education Steering Committee has begun a lot of hard work. Marion Boushie is their state president this year and they're working very hard at putting together what they hope will be one of the most successful conferences. We would really like to see the involvement of the Alaskan people and if there's any way that we can encourage you we certainly do. We would like to see as many of you there as possible. Share your ideas, share the things you've been sharing with one another. Share them with the rest of us and I think that it'll make our convention more successful.

Above: *Phyllis Murray of the Lower Kuskokwim School District listens.*
Below: *Elder's workshop.*

BEST COPY AVAILABLE

Friday

Workshop Sessions
9:15 a.m. - 10:45 a.m.

89 Inupiaq Composition
(Part 3 of 4 continuous presentations.)
Edna Ahgeak MacLean

90 LearnAlaska: Instructional TV and Audio Conferencing for Multicultural and Alaskan Studies
Overview of ITV Programs and potential uses of LearnAlaska Network to support social studies, cultural and Alaskan studies.
Kathie Berg

91 Being More Specific Than 'Hispanic'
Participants shared what they've learned, and questions they have arising from their experience in working with Hispanic students and their families. Those beliefs about Hispanic students which they feel are stereotypical were noted. A brief historical and sociological background for different groups which represent the majority of Hispanics who have immigrated to Alaska was presented. Students' own experiences and feelings were shared through their writings. Application (particularly in teaching situations) of the material presented was discussed.
Kim Amaya, Enrique Quintero, Yolanda Polanco, Nicholas Hernandez

92 Native Heritage Programs
This workshop trained local Native people to collect, transcribe and translate their own history and legends with their elders' guidance.
Mary Alexander

Above: *Anchorage at dusk.*
Right: *More workshops.*

BEST COPY AVAILABLE

Friday

93 Field-Tested Spelling Strategies and Other Successful Techniques in Working With Native Children
This was an active "hands-on," What do I do on Monday Workshop, where participants walked away with specific new skills and techniques that have been proven very successful in working with Native American students. The presenter was a psychotherapist as well as an educator, and incorporated clinical techniques into an educational setting.
Terry Tafoya

94 Preschool Eskimo Dancing: Video from Emmonak and Toksook Headstart Programs
Eskimo dancing is a physical, creative and social activity. Children learn best by doing concrete stuff. Children learn about oral traditions through dancing and singing.
Dora Moore

95 Bilingual-Bicultural Projects in Montana
Various bilingual-bicultural projects serving Native American students in Montana were described and samples of materials shared.
Sara Young, Barney Old Coyote, Milo Kalecteca

96 Learning/Teaching Styles
This workshop presented a summary of early and current research in the field of learning/teaching styles. The audience participated in activities to assist them in discovering their own learning/teaching and behavior styles.
Maria Heinrich

97 Parent and Student Communciation: If Students Can't Talk to Parents, Then to Whom?
This workshop centered on parent and student communication concerns; concentrated on problems, skills to help communication and the rule of the school as a facilitator.
Alfredo Aragon

98 Cultural Expression Through Theatre Arts
This workshop was intended to guide its participants experientially through a cultural theatrical piece developmental process using a theme(s) selected by the group itself. Activities included: basic improvisational exercises leading to simple storytelling through action; theme/message selection; dramatic format selection; practical application of the above through a simple dramatic presentation(s) by the participants themselves.
Steve Crosby

99 Manokotak School—Promising Practices in Bilingual Education
An overview of the school, community and educational program, focusing on successful practices.
Nathaniel Good, Anecia Lomack, Cher Good

Workshop Sessions
11:00 a.m. - 12:30 p.m.

100 Inupiaq Composition
(Part 4 of 4 continuous presentations.)
Edna Ahgeak MacLean

101 The Japanese Educational System: A Practical Overview for ESL Teachers
This session provided participants with an overview of the Japanese educational system. Emphasized were those aspects of the system which make it difficult for a Japanese student to adjust to American schools. Tips on successfully integrating Japanese students were discussed.
Clifford Walker, Ellen Jones

102 Children Living and Learning Culture
This workshop provided teachers, parents, and administrators with starting points for developing an imaginative and relevant curriculum. It used examples of daily living experiences that help children feel proud of who they are and where they live.
Lynn Bird, Molly Moses, Bill Tinker

Above: *Girls from two different cultures.*

BEST COPY AVAILABLE

Friday

103 Teaching Athabaskan Languages
This workshop was an interactive discussion of methods for teaching an Athabaskan language. Material developed by the Alaska Native Language Center for teaching Koyukon (Dinaakk'a) was used as an example of a total curriculum based on the nature of Athabaskan and not English.
Eliza Jones

104 Field-Tested Spelling Strategies and Other Successful Techniques in Working With Native Children
(Part 2 of 2 continuous presentations.)
Terry Tafoya

105 Human Rights
This workshop covered basic concepts of civil rights law and described the Alaska State Human Rights Commission policies and procedures.
Eleanor Gutierrez, Catalino Barril

106 Promising Practices in ESL and Second Language Instruction, Grades 4-6
This workshop presented the theoretical background for second language acquisition with an emphasis on practical classroom teaching strategies. Participants had the opportunity to practice ESL and Second language techniques on model lessons.
Anna Lisa Allegro

107 Effective Practices to Improve Writing of Bilingual/ESL Students
The theory and techniques in this presentation illustrated how teachers of bilingual/ESL students can design writing lessons in which students practice and master thinking processes needed for successful writing.
M. Dolores S. Garcia, Claire Cintra

108 Parent and Student Communication: If Students Can't Talk to Parents, Then to Whom?
(Part 2 of 2 continous presentations.)
Alfredo Aragon

109 Multicultural Education in the 1990's
A critical examination of current Multi-cultural Native Alaskan programs and some ideas for new directions.
Rev. Michael Oleksa

110 Manokotak School—Promising Practices in Bilingual Education
(Part 2 of 2 continuous presentations.)
Nathaniel Good, Anecia Lomak, Cher Good

111 Student Assessment Workshop for NEA
Al Hazelton

Workshop Sessions
2:00 p.m.-3:30 p.m.

112 Cultural Learning Techniques for Second Grade Elementary Level: Tlingit, Haida, Tsimpshean
Teaching techniques for preservation of Tlingit, Haida, and Tsimpshean Languages.
Conrad Mather, Estner Shea, Lorena John

113 The Writing Process in the Student's Second Language: Strategies and Activities
Participants considered current research findings on the effective teaching of writing and then discussed how these findings apply to students who are beginning to write in their second language before they are proficient in that language. The presenter demonstrated a variety of writing activities which can work well for such students, and showed how these activities can be integrated with reading lessons and with ESL or other second language instruction.
Kristina Lindborg

Friday

114 Conversational Yup'ik at the High School Level
Methods, approaches and alternatives that can be used in teaching the Yup'ik as a Second Language at the High School level.
Moxie Andrew, Chase Hensel

115 Spreading the Word About Your Successful Bilingual Programs
Participants in this workshop explored two questions: What are the best ways to tell different audiences about successful programs? and Why bother to tell them?
Marge Hermans

116 Networking Skills for Parent Committees
(Repeat of Event No. 66.)
Marion Boushie

117 Item Bias on Student Assessment Instruments
This session looked at item bias as it pertains to such concerns as: what is item bias, how do we measure it, what is done to correct for it and how does the statewide assessment compare as an instrument free from bias.
Evelyn Brezinski, Philip Kearney

118 Native American Language Retrieval (Including Parent-Community Involvement)
History and background of Indian language, their diminishment/extinction; their perseverance and effects of language loss and lack of identity and direction in a cultural and ethnic dichotomy. Opportunity and methods of restoring native language, their refinement and standardization. Methods of teaching, learning and maintaining native languages.
Milo Kalectaca, Barney Old Coyote

119 Story Telling: History of Athabaskan Life
Stories about the life of the elder in which he has lived and experienced.
Paul George

***Above:** A presentor talks to Carl Williams coordinator of the newsletter for the conference. **Right:** A time for visiting.*

BEST COPY AVAILABLE

Friday

120 Teaching English Through Yup'ik—A Small School's Cultural Approach
Winners of a DOE Promising Practice Award in Bilingual-Bicultural Education, the students and staff of Avaprun High School-Newtok demonstrated use of multi-media techniques (video, radio and photojournalism) for teaching Yup'ik and English.
Terry McCarthy, Jim Strohmer

121 The Grantsmanship Process: Approaches to Securing External Funding for Bilingual/Multicultural Education and Institutional Development Purposes
This workshop explored components of a plan for resource development; the grantsmanship process; gave an analysis of RFPs; and considered the mechanics of proposal writing, including the need for organization, clearly stated goals and objectives, a realistic work and management plan, and an accurate method of evaluation. (Part 1 of 2 continuous presentations.)
Richard Hebhardt

122 Is Bilingual Education Effective?
Presenters reviewed current research on the effectiveness of bilingual education. Some of the questions to be answered are: What is the public's attitude toward bilingual education? Is bilingual education meeting the needs of students? Which components of bilingual education need scrutiny? What are some of the major weaknesses of bilingual education? Is too much money being spent on bilingual education? Do we need bilingual education? Why or why not?
Lincoln Saito, M. Dolores S. Garcia
Alaska Association for Bilingual Education

Workshop Sessions
3:45 p.m.-5:00 p.m.

123 Teaching English Through Yup'ik—A Small School's Cultural Approach
(Part 2 of 2 continuous presentations.)
Terry McCarthy, Jim Strohmer

124 The Grantsmanship Process: Approaches to Securing External Funding for Bilingual/Multicultural Education and Institutional Development Processes
(Part 2 of 2 continuous presentations.)
Richard Hebhardt

125 Students Strand Wrap-up Meeting
Mike Travis

126 Post Conference Meeting
Meeting of Conference Presenters, Staff, Advisory Council and Department of Education Staff.
Nancy Bachner

127 UAF Credit Course Meeting
Rev. Michael Oleksa

128 Student Assessment Workshop for NEA
Ai Hazelton

129 AKABE Post Conference Meeting

Above: *Fireworks for the Fur Rondy.*

BEST COPY AVAILABLE

Left: *Enid Lincoln, banquet hostess and a member of the Alaska State Advisory Council for Bilingual/Bicultural Education.* ***Below left:*** *The youngest Nenana Dancers.* ***Below right:*** *Centerpiece from the students at the Dillingham School District.* ***Bottom:*** *The Nenana Dancers.*

Conference banquet

BEST COPY AVAILABLE

Friday

130 CONFERENCE BANQUET

Hostess
Enid Lincoln,
Vice-Chairperson
Alaska State Advisory Council for Bilingual-Bicultural Education

Keynote Address
Harold Raynolds, Jr.,
Commissioner
Alaska Department of Education

Anchorage School District Staff Singers and Dancers

Nenana Dancers

Gloria Y Los Sin Nombres

Right: *Commissioner Harold Raynolds and Enid Lincoln exchange a traditional Alaskan greeting.*
Below: *Enid Lincoln's son, Paul.*

BEST COPY AVAILABLE

Harold Raynolds,
Commissioner for the
Department of Education.

Commissioner Harold Raynolds, Jr.

Harold Raynolds has been a teacher in a number of states, worked as a journalist and for TIME magazine for three years. He was elected to the Vermont State Senate and served as Chairman of the State Board in Vermont. He has published a newspaper and been a superintendent.

It's a great pleasure for me to be here. It's the right time, I think, to come to Anchorage. I notice there was a moon, they were even shooting off skyrockets. I have a feeling that's for the bilingual conference but I may be wrong. The members of the Advisory Council deserve a lot of credit; 105 languages, all of these cultures, parents, teachers, classroom aides, administrators. It's in these kinds of experiences that all of us get lifted up by the kinds of things that you're doing. I was told that there has been very heavy attendance at the workshops. Particularly the ones where classrooom teachers and classroom aides had a chance to pick up some new skills, some Promising Practices, perhaps take a look at the use of theatre, and some of the other things that have been available.

I want to talk for just a moment or two about DOE's commitment, the Department of Education, and in effect Alaska's commitment to bilingualism and biculturalism. I know you are concerned about funding. Some of you wrote letters about whether or not a weighted count would be in the new funding package for bilingual education. We've put that all aside for the moment because we're looking at a resource cost model. Some of you helped to determine what the characteristics of the program would be and that has been used in the resource cost model.

I want to assure you of two things. One, there will certainly be provision for bilingualism and biculturalism in that funding package. And there will be opportunities during the next several months for considerable input by any of you or all of you who are interested. So there's one commitment from the State Board, from the Department of Education and in effect from Alaska.

This conference is the biggest one we sponsor. We are committed to continue to try to maintain that record and surpass it each year. The people involved in the department are fully committed to it. Three key ones are sitting up here, Mike Travis, Laurel Tatsuda and Lucille Santos. The new member of the department is sitting over there in the audience, Paul Goodwin. He is our coordinator for rural and Native education and he is already making a difference in our capacity to communicate with the villages, the rural communities and really with the state in general. And we will be continuing in our commitment. Another initiative which fits in is the Pacific Rim initiative which will be the centerpiece of the basic curriculum we'll be developing for the Mt. Edgecumbe School when it opens next September on Japonski Island in Sitka. We will attempt to spread that idea of the Pacific Rim. What could be more important, if you live on the Pacific and the Pacific Basin is the best, greatest trading zone in the world. We should begin to knit that Pacific Rim together by knowing more about each other's cultures and each other's languages. We have a commitment to that.

I hope when you go back not only have you gotten a clearer picture of some of the things that are possible as a result of this conference but that you may need to be reminded of the important and good things that you do. One of the strongest convictions I have about education is the absolute necessity for strong parental support. Bilingual education attracts greater parental support and community support than any other program that I know of because of the need to reinforce the learning which is so much a part of bilingual studies.

A little animal story. A cat is chasing a mouse, the mouse runs up the stairs, the cat chases the mouse up the stairs, on to the second floor into the attic around, back and forth, down through the kitchen, into the cellar. The poor mouse is getting very tired. All at once the mouse remembers something. Stops, faces the cat and barks loudly. The cat stops, the cat

BEST COPY AVAILABLE

looks again. The mouse barks again, the cat turns and runs. The mouse finally out of breath, able to return to his family, says, "You see children, that's the advantage of being bilingual."

The advantages of being bilingual, "Crossroads in a Changing World"—day by day, hour by hour, this world of ours grows smaller. Perhaps the classic statement was by Russell Swicker as he started back from a voyage to the moon and he looked out the window of his space craft and he saw in the very far distance, a small round object, the earth. He put his thumb up in the window and he could cover the whole world. He said, "there on that little planet are all of the things that I love, all of the people that I know, and all of the things that are important in my life".

We know how the world has grown smaller just in this century or just in this decade. It is a fragile world, it is our ecosystem. It can come apart so easily that if there were such a thing as a nuclear winter it would pretty well end this as an ecosystem capable of supporting life.

We are, when you get right down to it, a single human family. That's where this question of bilingualism comes in. It is a single human family with many languages but with far more similiarites than differences. Think of the universal languages, music, art in all of its forms, dancing. I have a particularly personal experience that I went through that demonstrated that the universal languages are always there among people.

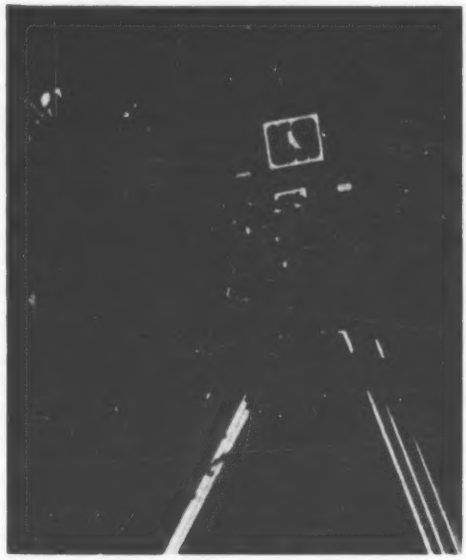
I was in the infantry in WWII and I was in an armored unit in General Patton's army. My unit made a break through and we rushed for the Czechoslovakian border as fast as we could go. By that time most of the German resistence was gone. I was about nineteen years old. There we were moving rapidly and the first contact we made that was substantial was with the Russian army doing exactly the same thing. We confronted each other as units of two armies before the high commands could make up their minds what they wanted us to do when we got there. That meant that for three days the high commands of both of these units, the Russian army and the Allied forces, wondered what should be the next step in terms of high level political policy. If the Russian army could have come beyond that point in the border of Czechoslovakia they would have at least had the possession of that land. On the other side, had we been able to press farther into Czechoslovakia, the Allied armies would have held it. But now we have a three day hiatus. I was a sergeant of a machine gun section. My unit ran into another infantry unit which had weapons that were rather similar but not made in the United States. We were able to put those aside. In no time we were able to communicate. Yet there was not a Russsian in the group that I came into contact with that could speak English. And there was not one American that could speak Russian. I think I knew how to say yes and no and maybe one or two other words which I couldn't even pronounce very well. The results were that by the end of the second day we had scrounged the countryside, put together the most marvelous bouillabaisse out of all kinds of things. We were eating. We were enjoying each others company and I was learning a Russian dance. We had one superb time. And I've thought sometime after that of the way we were able to get along with each other. By the end of the time we were showing pictures of our families, in some cases of children. You know what hadn't happened to us at that time, we had not been taught what we were to believe about each other. We could simply enjoy the fact that we were humans together.

Music, art, dancing, laughter, universal languages. Love of children, there is no human group that I've heard of on the face of the earth that is not overcome with a sense of the love of children. There is no question about that as a universal language. There is no question about the love of family as a universal language. There is no question about the love of life itself as a universal language. Did you know you were so deeply engaged in these things of such great importance to the human race and to human spirit?

It is from bilingual and bicultural experiences that we begin to develop a broader sense, a greater sense of identity and of our own culture. Each morning when we wake up we learn each day again who we are, the way we greet each other, the food we eat, the clothes we wear, the things we say, the way we are treated. Imagine then the experience of a parent working in a school as a village aide and an elder as a recognized expert, set role models that children have got to have to understand who they are. Those same role models may be developing career ladders for themselves. Something that we certainly support and will be supporting, I hope, more directly through the certification study which is currently about to begin.

You bring the school and the community together and link them in a way which cannot be surpassed through any other educational program that I know. That leads to a community interest. You bring that sense of the world, I'm struck for an example. I think about that narrow Bering Strait that separates peoples who hold many of the same patterns of life and customs. The land mass separates those peoples but if they were to move back and forth across it easily their cultures would be the same or if not exactly the same very similar.

You are expanding understanding, human understanding. You are part of the achievement for children, for your communities, for those universals that are included under music and art and dancing and laughter and love of children and love of family and love of people and love of life. There is another part you also demonstrate, the joy of productive and useful work. What person on this earth doesn't enjoy that. It is very important work. I hope this conference will help you to do it well.



The conference was covered by LearnAlaska Educational Network.

BEST COPY AVAILABLE

Top: *Anchorage School District Staff Singers and Dancers.* ***Above left:*** *Jade Vittone, bilingual specialist from the Anchorage School District.* ***Above right:*** *The Filipino dancers with the Anchorage singers.* ***Right:*** *Gloria Y Los Sin Nombres.*

BEST COPY AVAILABLE

An Equal Opportunity Employer

Bill Sheffield, Governor